MEMORIAL VOLUME

OF

JUBILEE CELEBRATION

KNOX CHURCH,

OTTAWA.

The EDITH *and* LORNE PIERCE
COLLECTION *of* CANADIANA

Queen's University at Kingston

MEMORIAL VOLUME

OF

JUBILEE CELEBRATION

OF

FIFTIETH ANNIVERSARY

OF

KNOX CHURCH, OTTAWA

Held 11th, 12th, 13th and 18th November, 1894

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PREFACE

THIS volume is a commemorative one. Fifty years ago the Congregation of Knox Church was founded, and it was considered right and proper to commemorate the semi-centennial anniversary of the event by holding a series of Jubilee Services. The volume contains a record of that Celebration, and is given to the public, in the belief that members of the congregation, as well as outside friends, may desire to obtain it, as a souvenir of the history and progress of the Presbyterian Church in Ottawa.

OTTAWA, December, 1894.

KNOX CHURCH.

HISTORICAL NARRATIVE

OF

KNOX CHURCH, Ottawa

For Fifty Years

Prepared by JOHN HENDERSON, City Clerk, Ottawa.

Read at Jubilee Celebration, November, 1894.

In preparing this narrative of the history of Knox Church, Ottawa, the writer has thought it advisable, in order not only to completeness, but also intelligibility, to trace up its genealogy, and take for a starting point the first institution of a Presbyterian Church in the City. Up to a certain point, the lives of parent and child are bound together, and by studying the history of the one, light is thrown upon that of the other, and its future course more clearly understood.

In order to do this, we must go back to the time when the nucleus of our City was first established—almost, if not quite, to its earliest authentic records—because we find the erection of the first Presbyterian Church to be co-eval with that period.

In the year 1826, a few settlers located at "The Point," as it was then called, and in the month of June, 1827, Colonel John By, with two companies of Sappers and Miners, arrived and pitched

their tents on the broad plateau of Nepean Point. Their arrival virtually formed the foundation of Bytown, so called after the Colonel. The construction of the locks and Sappers' Bridge was then commenced, and rapidly proceeded with. The former under contract with the late Hon. Thomas MacKay, led to the importation of large numbers of mechanics and laborers with their families, and in their train the traders naturally followed.

In the year 1830 the population of "The Point," or "Bytown," as it was thenceforth called, is estimated to have been a little over 1,800, and small as the number was, their spiritual welfare had not been neglected, as we find no less than five clergymen laboring amongst them. These were the Rev. Messrs. Ainslie, Episcopalian; Heron, Roman Catholic; Poole and Carroll, Methodists; and Cruickshank, Presbyterian. That the Presbyterians were neither the weakest numerically, or the least zealous and energetic, we may conclude from the fact, that the first church to be erected was a Presbyterian one. The most reliable evidence would indicate that this was in the year 1828. Tradition says that the Presbyterians being anxious for a place of worship, Mr. MacKay sent up a large number of his men from the locks, and in a few days time, a small and unpretentious stone building was erected on the site of the present St. Andrew's Church. Could we see that little humble building, with its six windows only, three on a side, we should doubtless be struck by the contrast, presented to the imposing and commodious structure which now occupies its place and bears its name. It was however in keeping then, as the present building is now, with its surroundings, and we can well imagine with what satisfaction the small and humble body of Presbyterians assembled within its walls, to engage in the service of the beloved Church of our forefathers.

In the month of March, 1830, the Rev. John Cruickshank was inducted as its pastor, the ceremony being performed by the Rev. Dr. Machar, of Kingston. Its first elders were Messrs. Thomas MacKay and Thomas Macdonald, ordained in 1831, and Mr. William Clegg, ordained in 1835. The Church, until the year 1831, was in connection with the "Presbytery of Canadas," but

when, in that year, the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, was organized, St. Andrew's Church became a member of that body. Mr. Cruickshank labored amongst the congregation until the year 1843, when he was succeeded by the Rev. Alexander McKidd, who remained its pastor until 1846.

In the year 1843, when Bytown was still but an overgrown village, with a population of about 6,000 inhabitants, the disruption took place which culminated in the formation of the congregation of Knox Church. To understand the causes which led to this, it may not be uninteresting to refer to the course of events which took place in the parent church in Scotland.

For many years previously the Church of Scotland had been agitated over the action of the civil courts, intervening in matters purely spiritual. In the exercise of the law of patronage (which had been abolished previously to the union between the two countries, but re-enacted a few years afterwards, in spite of its abolition having been guaranteed by the articles of the union), ministers had been imposed upon congregations, contrary to the wishes of the people. Redress by the courts had been refused, on the ground that a question of civil rights was involved, and the plea of the Church that spiritual matters, including therein the trial, ordination, suspension and deposition of ministers, and the freedom of congregations in the choice of pastors, pertained solely and exclusively to the church courts, was rejected. A final appeal to the same effect had been made to the House of Lords. It also had been rejected and was immediately followed by the disruption, when nearly five hundred ministers threw up their livings and their churches and, together with a large number of elders, withdrew from the Established Church and organized themselves as "The Assembly of the Free Protesting Church of Scotland."

The movement was not confined to Scotland, but spread rapidly throughout the eastern and western provinces of Canada, and on the 10th day of July, 1844, in the City of Kingston, the

first Synod of the Free Presbyterian Church of Canada was organized. In Ottawa the interest and excitement on the subject, was not less intense than throughout other sections of the country, and first manifested itself by a meeting of several members of St. Andrew's Church being held, and the following letter addressed to the Trustees :—

" Bytown, 5th September, 1844.

" We the undersigned members of St. Andrew's Church, " Bytown, in connexion with the Church of Scotland, being " appointed as a committee to arrange preliminaries of a public " meeting of those favorable to Free Church principles, as held by " the Synod of the Presbyterian Church of Canada, beg leave to " request the use of the Church on a day which we may hereafter " appoint for that purpose.

" Your answer in writing is most respectfully requested at your " earliest convenience.

" We are, Gentlemen,

" Your very obedient servants,

(Signed) J. DURIE,
ALEXANDER GRAY,
JOHN FORGIE.

" To the Hon. Thos McKay, Dougald McArthur, Esq., " Edward McGillivray, Esq, Trustees of St. Andrew's Church, " Bytown, in connection with the Church of Scotland."

The above letter is given in full, as being the first action taken towards the formation of Knox Church. Of the signatories to it, Mr. Durie, at that time in business as a merchant, still lives in honoured retirement, an elder of the Church. Mr. Gray, in business as a watchmaker, and Mr. Forgie, as a merchant, have long since entered into their eternal rest.

The request was refused by the trustees, on the ground that the Church could only be used for congregational purposes. The Methodist Church in Upper Town was not so scrupulous, and on

JOHN DURIE, Esq.

the 7th day of November in the same year, a meeting of a number of the members of St. Andrew's Church was held therein, presided over by Mr. Thomas Wardrope, then teacher of the Dalhousie District Grammar School, with Mr. Gray as secretary. The Rev. Henry Gordon, who was present, addressed the meeting on the question of the disruption in Scotland and the position of the Canada Presbyterian Church. At the close of his address the following resolution was submitted by Mr. Donald Kennedy, an elder in St. Andrew's Church, seconded by Mr. Durie, and unanimously adopted.

"The meeting having heard the statements of the Rev. Henry Gordon, one of the ministers of the Presbyterian Church of Canada, respecting the present position of that Church, and the grounds which led to its separation from the Synod of Canada, in connection with the Church of Scotland, and moreover had ample time and opportunity to weigh calmly the merits of that great question, which issued in the memorable event of the disruption of the Church of Scotland and in the subsequent disruption of the Synod of Canada, do now resolve to adhere to the Presbyterian Church of Canada, and appoint the secretary to transmit this declaration of adherence to the Presbytery at Kingston, and to apply to that Presbytery to afford them such spiritual supplies, as it may be in the power of the Presbytery to grant."

On the Sabbath following, Mr. Gordon preached to the congregation, in the forenoon in the British Wesleyan Chapel, Lower Town; in the afternoon in the Methodist Church, and again in the evening in the British Wesleyan Chapel. This was the first meeting for worship of the congregation of Knox Church: SUNDAY, 10TH NOVEMBER, 1844.

The following extract from a letter of Mr. Gordon's, written to the editor of the "Ecclesiastical and Missionary Record," furnishes an interesting account of the position of our infant church at that time. No apology is needed for producing it in full. It is written from Gananoque under date of 18th November, 1844, and is as follows:—

"Landed at Bytown on Tuesday, early in the evening. In consequence of the strange and unexpected change in the views and position, on the part of their minister on his return from the Synod in July, I found much excitement in the congregation and things so critically situated, as to induce me most reluctantly to yield to the persuasion of our Bytown friends, to hold a meeting on the Thursday, stay over the Sabbath and assist in organizing the adherents to our principles into a regular and separate congregation in Bytown. This was done, and the number far exceeded expectation,—not indeed as to final results, when a pious and energetic minister of our Church should come into the field, but at the present time, not so many were expected to make so decided an avowal of their principles. Our Church, having Mr. Thomas Wardrope teaching the District School, Bytown, and who had nearly completed his studies at Queen's College for license, it seemed to me that it would, in the circumstances of the congregation, destitute of a minister for the present, though having the benefit of a pious and energetic elder, Mr. Kennedy and some pious members, be very desirable to get Mr. Wardrope appointed by our Presbytery, to the office of catechist, to enable him to conduct the devotional exercises of the Sabbath and all religious functions within the power of the office there and where it might tend to edification. There having been a meeting of our Presbytery at Prescott appointed for Wednesday evening, I crossed the country homewards and got Mr. W's commission as catechist forwarded to him. Of Mr. Wardrope's piety, scholarship, amiable disposition and prudence, I have a high opinion; and after a deep conflict of soul, deeply attached as he was to the Queen's College professors, &c., from all of whom he has the highest testimonials, he felt himself hedged in by the force of truth and his views of Christian duty, to cast in his lot with our Church. I feel grateful that one who is likely to be of so much use to the Church should have been given to us in our time of need."

In explanation of the allusion in the above letter to "the strange and unexpected change in the views and position of their minister" the Rev. Mr. McKidd, it may be stated that up to the the month of July, 1844, he was believed to be in sympathy with

the Free Church movement. He attended the meeting of Synod at Kingston in that month and was expected to cast in his lot with that Church, but to the surprise of all, returned to Ottawa decided to remain in connection with the Church of Scotland.

That excitement ran high and men's minds were much disturbed, is evidenced also by recorded incidents, notably the case of Mr. Donald Kennedy. As has been stated, Mr. Kennedy was an elder in St. Andrew's Church. He took a prominent part in bringing about the disruption in Ottawa, and, as was right and natural, sent in his resignation of the office of elder. That resignation was not at first accepted by the Kirk Session, but laid over for future consideration, presumably for the purpose of affording him an opportunity of reconsidering his decision. Proving contumacious, however, it was afterwards taken up for consideration and resolved that it should not be accepted, but that he should be *deposed* from the eldership. This action regarding Mr. Kennedy, is the only reference in the record of St. Andrew's Church, to that great movement which convulsed the Presbyterian Church of Scotland throughout its borders and split the Ottawa congregation in two.

The congregation being now duly organized, no time was lost in securing a place of worship, and an agreement was entered into for the use of the British Wesleyan Chapel, until the first day of May, 1845. It was obtained for every Sabbath from 9 o'clock a.m. until 4 o'clock p.m., and also for each Thursday evening, for which a rental of £15 currency was paid, and also a further sum of 1s. 6d. per week, the congregation furnishing its own fuel and light. Services were at once held under the charge of Mr. Wardrope.

On the 9th January, 1845, the first congregational meeting, since organization was held, when a Committee of Management was appointed. It was composed of the following members: Mr. John Forgie, chairman, Messrs. Alex. Gray, John Durie, Donald Kennedy, J. McTaggart, John Lough and George Hay, secretary. At the same meeting a Sabbath School Committee, composed of the following, was also appointed, viz:—Messrs. John Durie, super-

intendent, C. Knapp, A. Anderson and George Hay, and the work of the school was immediately commenced.

The next step in the onward progress of the Church, viz.: the erection of a place of worship, soon followed, and on the 16th of the same month of January, the Temporal Committee assembled for its consideration. The result was the immediate preparation and circulation of subscription lists and the sum of £300 8s. 9d. was contributed, all of which was realized excepting the small amount of £14 16s. 3. A suitable site was immediately secured by the purchase of two lots from Mr. Besserer on Besserer Place, now Daly Avenue. Mr. Besserer, though not a member of the Church, but a Catholic, showed not only his generosity but his goodwill to the infant church, by selling these lots for the sum of £30, a reduction of no less than £70 from his selling price. Tenders for the erection of a frame building, 40 feet by 60 feet, were called for on the 13th March, 1845. That the men of that day were both energetic and capable is evidenced by the fact, that the Church was completed and opened for service on the 28th day of December of the same year, 1845. The services were conducted by the Rev. Wm. Lochead, of Osgoode, who preached in the morning, the Rev. Henry Gordon in the afternoon, and the Rev. Thomas Wardrope, pastor, in the evening.

While the erection of the Church was being energetically pushed forward, a matter of even greater importance to the prosperity and welfare of the congregation, the selection of a suitable pastor, was receiving anxious and careful consideration. Mr. Wardrope, while still attending to his duties as teacher, had also been acting as catechist and supplying the regular church services at the same time, with marked ability, zeal and acceptability, and having finished his course at Queen's College, decided to abandon the profession of teaching and devote himself to the ministry. A letter dated 11th June, 1845, was received from the Rev. Mr. Gordon, stating that he had been fully licensed by the Presbytery, and that that body was now ready to receive and deal with a call. This suggestion was acted on at once and a call, signed by 110 members

and adherents was presented to the Presbytery at a meeting held in Prescott on the 15th July, 1845.

The record of the Presbytery on the subject is as follows: "The Presbytery next proceeded to the consideration of the call from the congregation at Bytown, in favor of the Rev. Thos. Wardrope. The call having been presented, Mr. Wardrope signified his intention to accept the same, and having delivered as one of the pieces of trial previous to ordination, a sermon from Ephesians 1-18, "The eyes of your understanding being enlightened; that ye may know what is the hope of His calling and what the riches of the glory of His inheritance in the saints', it was sustained and highly approved."

On the 13th day of August following, Mr. Wardrope's ordination took place. The following extract from the columns of the "Record" tells the story.

"On Wednesday last, 13th instant, the Rev. Thomas Wardrope was ordained to the pastoral charge of the Free Presbyterian Church at Bytown. The ceremony was interesting and solemn in a very high degree. It took place in the Methodist Church, Upper Bytown, the large and handsome place of worship now in process of erection for the use of the congregation, not being yet completed.

The Rev. Dr. Burns of Knox Church, Toronto, preached and presided on the occasion. He delivered a most eloquent discourse from the words, "Lift up a standard for the people," (Isa. lxii, 10) peculiarly appropriate to the present infant state of the Presbyterian Church of Canada. After sermon he explained briefly, but comprehensively, and in a style exhibiting nothing of that acrimony and railing severity which we have so often heard ascribed to him, the causes of the disruption in Scotland and their bearing upon the church in this colony.

After devotional exercises the usual questions were put by Dr. Burns and satisfactory answers were given by Mr. Wardrope. After Mr. Wardrope had been set apart to the work of the ministry by prayer and the laying on of hands of the Presbytery, he was addressed in an impressive and affectionate manner by the Rev.

Mr. Smart of Brockville, the father of the Kingston Presbytery. The Rev. Mr. McLean followed Mr. Smart, by delivering a short and feeling address to the congregation.

The services were concluded by prayer and praise about half-past three p.m. Before the ordination prayer Dr. Burns warmly expressed his happiness at being unexpectedly called upon to preside at the ordination of the son of an old school-fellow of his own and brother in the ministry, of whom he had long cherished an affectionate remembrance.

We were struck with a new and pleasing (at least to the writer) and very promising feature in the ordination, we mean the presence on the platform of several ministers of the different denominations, who appeared to take great interest in the proceedings.

The ceremony throughout was conducted with great order, and all seemed to feel the solemnity of the occasion.

The Doctor preached again in the evening, and on both occasions the house was filled.

Mr. Wardrope enters upon his important charge beloved and respected by all who have the pleasure of knowing him. His brethren in the ministry have high hopes of him. May his course be as the shining light that shineth more and more unto the perfect day."

The last act in the equipment of the Church, preparatory to a career of active Christian work, was the ordination of elders. Messrs. Donald Kennedy and George Sieveright had previously been elders in St. Andrew's Church, and to these were added the following, viz: Messrs. John Durie, Andrew Wilson, Alexander Anderson and Alexander Kennedy. These four were ordained on the 7th of December, and about the same time the Church was formally designated by the title of "Knox Church, Ottawa."

Here then we have reached another epoch in the history of our Church, another milestone in her pathway is left behind. The congregation now possessed a commodious, though plain and unpretensious church building, an esteemed and able pastor, a zealous and efficient Session and Temporal Committee, an indis-

pensable door-keeper, in the person of Mr. John Young, and also that apparently inseparable adjunct to all well regulated churches, a DEBT. In some respects the process of church building was marked by features very similar to those which occurred in our own subsequent experience, and which then as now, the energy and foresight of the Temporal Committee failed to avert. Contractors' mistakes, under-estimates for the sake of obtaining a job, unexpected rise in price of material and wages, intervention of the Committee and assumption of responsibility on their part, in order to have the building completed ; these were the sterotyped elements which they had to encounter, and as a result the original contract was finally exceeded by over 40 per cent. The contract price was £425. When taken off the contractor's hands it had swelled to £592 10s. 2½d., adding to this the price of the lot, we have a total cost of £622 10s. 2½d. or in other words $1,040. To a small and by no means a wealthy congregation this was a heavy burden, and for many years was a continual source of anxiety, and at the same time no small hindrance to the progress of the congregation. The salary of Mr. Wardrope, although supplemented by a free house, was far below what he was entitled to expect, amounting only to the small sum of $600 per annum, and even that pittance was not always forthcoming. The salary of the door-keeper was equally insignificant, and quite as often in arrear.

The only source of income was the pew rents (the system then adopted) and the Sabbath collections, supplemented occasionally by the efforts of the ladies, whose valuable services were enlisted at an early date. Their first appearance on the scene was in the year 1846, when a few of them (the record is particular to say " young ladies ") collected the sum of £20 for the purpose of completing the outside of the Church. This, though the first, proved not to be the last occasion when they lent their powerful aid towards meeting the financial burdens of the congregation.

In order to get rid of the debt, it was resolved in the year 1848 to adopt a systematic method in the shape of taking up special monthly collections for that purpose. This was followed up for a

short time, but apparently the result was not satisfactory, as we find the Temporal Committee reporting in the month of June, 1849, that the amount received was only £28 2s. 6d., and the collections were becoming so extremely small that it was necessary to adopt some other plan. It is evident that although the Church gained in one direction through the operation of the above scheme it lost in another by the diminution of the pew rents, the receipts from which fell off considerably. The Committee was compelled to report a deficiency in the shape of arrears from the previous year, of £18 3s., sorrowfully adding "this deficiency with the state of liabilities, as compared with the doings of former years, shows manifestly, that instead of gaining we are losing ground in money matters." The report also recommends that, in place of the monthly collections, a united effort should be made to wipe out the debt. This latter suggestion does not appear to have been adopted, as we find that in the following year the debt had gone through the usual course, viz: A transfer of the indebtedness from a Bank to a Building Society to the amount of £90.

In the next annual report of 25th December, 1849, we meet with a repetition of the same complaint—the Church debt still extant—an increased floating debt and a still larger falling off in the pew rents. No doubt this was caused in part by the hard times consequent upon the severe business depression then existing, but it was evident that the system of raising a revenue by pew rents, like the special monthly collections, had broken down. It had been tried for four years and proved a failure. The reason why it failed is very succiently stated in the above report, which describes it as bringing "the weight to bear so unequally as regards the ability of church sitters." Some other method had to be adopted, and accordingly in the same report we find a recommendation in behalf of our present voluntary system. I quote the words of the report:

"The plan which they (the Committee) would respectfully suggest for your adoption, is that of obtaining contributions from all who have an interest in the support of ordinances amongst us,

as God may have enabled them and as they feel in duty bound to give, by means of subscription lists instead of the present mode of pew sittings." This report was signed by one whose name is well known to all of us for his prominence in church work and who is present with us in this meeting, the then secretary, Mr. George Hay.

Thus was inaugurated another advance in the onward progress of our Church, thus making the sittings in the Church free to all, and leaving everyone, as a matter of duty, his own conscience being the judge, to decide what he should contribute out of the means wherewith God had blessed him, for the support of His ordinances. That system has stood the test of 45 years of experience, and has proved effectually, that not only in theory is it sound and just, but in practice also it has been eminently successful.

I have already referred to the full and complete equipment of the Church for its congregational work, but made no mention of the service of praise. It may not be uninteresting to refer briefly to this subject. At the congregational meeting held on the 11th day of January, 1847, the following resolution was unanimously adopted, viz: "That Mr. Donald Kennedy be precentor for the current year, with power to select such male singers to assist him, as he may think most suitable." The point of interest in this, is the manner of the appointment, showing that in the early history of our Church, the congregation exercised the power which it has under the general laws of the Church, to make such an appointment and which it continued to do for many years thereafter. Then we have what we might almost look upon as the nucleus of a choir," the power to associate with himself a number of male singers such as he might select." Probably, however, it was merely for the purpose of securing an efficient reserve upon which to draw in case of emergency, as the psalmody continued to be led for many years thereafter by a precentor.

As already stated, pew rents were abolished at the congregational meeting held in December, 1849, and the system of voluntary subscriptions adopted. The congregation was divided into

the following districts, viz: Gloucester, New Edinburgh, Lower and Upper Bytown, Richmond Road and Hogsback. Canvassers were appointed for each, in every case one elder, and one or two members of the Committee, and from its initiation the method was a complete success. In the report of the Committee for the following year the tone of disappointment and anxiety, so apparent in the previous one, had disappeared and given place to one of congratulation and rejoicing. For this there was abundant reason, as the subscriptions to the Church fund had largely increased, while at the same time the other collections had followed suit. For the year, the sum of £204 13s. 7d. was obtained, against £115 4s. 1½d. the previous year. Ordinary and special collections showed up to £70 8s. 10½d. as against £49 11s. 7d. Nor had the ladies been idle. They not only undertook the work of collecting quarterly the subscriptions, but also started an organization which added to the annual revenue the sum of £81 6s. Altogether the gross revenue for the year amounted to £360 15s. 5½d. a very substantial reason for congratulation and proving clearly that new life had been introduced into the congregation. This enabled the Committee to wipe out a considerable amount of floating debt, such as arrearages to the pastor and door-keeper, whose salaries had never, up to this date, been paid in full. We can easily, therefore, understand and sympathise with the feelings of the Committee, which led them in their report to give utterance to the following language: "Your Committee feel called upon to express their gratitude to the Giver of every good and perfect gift, for the very abundant success with which He has blessed this Church in outward things."

Another evidence of the growing prosperity of the congregation is found in the demand for increased accommodation, which was met by seating the gallery, the requisite funds for which were obtained by borrowing from one of the Church members. It is pleasing also to note that the claims of their esteemed pastor to a more adequate support were not forgotten, a substantial increase having been made to his stipend. In yet another direction did the congregation display its liberality, viz: by instituting the annual collec-

tion in aid of that deserving institution, the Protestant Hospital, showing practically and conclusively, that although charity might begin at home, with it at all events it did not end there. The resolution adopted on the subject shows how anxious they were in those days to avoid giving any cause of offence, or ground of reproach to the enemies of the Church. It is worthy of reproduction and is as follows, viz :

"That the congregation of Knox Church institute an annual collection in aid of the Protestant Hospital in Bytown, provided the directors of said hospital do not give their official sanction to the raising of funds by means of "balls," which mode of procedure would give occasion to Romanists to speak reproachfully of the distinctive doctrines of Protestants and bring reproach upon the Christian name, and they instruct their secretary to communicate this to the chairman of the hospital already named."

Nor were the intellectual wants of the congregation neglected, a library having been established, which in the year 1853 contained 142 volumes, and is specially reported on as being patronized by 33 families. A day of small things certainly, but the earnest of better to come in the not far distant future.

In the same year it was resolved to build a manse on the lot in the rear of the Church. The sum of £200 was voted for the purpose, and tenders immediately called for. The work was soon begun and was completed in the following year. The building was a small and unpretentious one, built of stone and cost the very modest sum of £288 15s. 8d. Though somewhat changed it still stands on Stewart street, sole relic of the Knox Church of that day. May no long time elapse before the new Knox Church will be able to follow in the footsteps of the men of that day, and add to the material comfort of its pastor in a more adequate manner than they were able to do.

In the year 1854 the Committee continue to report encouragingly upon the progress of the congregation, financially and otherwise, although we find still a very low scale of salaries—the pastor, even then, receiving only £200 per annum, together with a manse.

The door-keeper, Mr. Young's, was only £20, for which he was required to attend to the cleaning, lighting and heating of the Church, sawing the wood, and the care of the library into the bargain. The precentor, Mr. Robert Davidson, appears to have had no stated salary, as we find the congregation voting him the sum of £10 for his services throughout the year.

Numerically the Church was rapidly increasing, and about this time the Session drew the attention of the Committee to the necessity arising not only from their future prospects, but because the sittings were all occupied, of obtaining a site for another church. Efforts were made in this direction, but the obstacles were apparently insurmountable and the idea was abandoned.

We pass more rapidly over the following years, which, for a considerable time, were characterized by the routine only of congregational work. To a certain extent they were years in which the usual petty worries and anxieties incident to such business were sufficiently abundant, but amidst all of which the progress was steadily and persistently onward. The congregation continued to increase, and the Temporal Commitee had anxious times providing sittings for applicants. In 1855 more pews were added to the body of the Church and still the supply was insufficient. The revenue showed the usual ebb and flow, one year bounding forward in a gratifying manner, only to sink again the next below the expenditure. The Church debt also was still there. Like Sinbad's old man of the sea, it set at defiance the most strenuous efforts to shake it off. The original debt indeed had disappeared, but only to be replaced by another. Renewed attempts were made in 1855 to procure a site for a new Church, the Presbytery having offered to furnish supply, and in the following year a site was purchased in Upper Town, on what was then called "Government Hill," from Mr. Sparks, for which the sum of £500 was paid. It was situated on the corner of Wellington and Metcalfe streets, and is now occupied by the Rideau Club. From this year up to 1860 effort after effort was made to sell the Church but without success. A church building fund was started and the sum of £1,964 15s. subscribed, the

Committee expressing the opinion that probably the sum of £2,000 in all might be obtained by the congregation, but it was finally decided to proceed no farther until the Church was sold. Offers for its purchase had been received, but were considered inadequate.

The efforts of the ladies in raising money at this time were remarkably successful. In 1858 they defrayed the cost of putting gas into the Church, and in 1860 they raised the handsome sum of $912, which they handed over to the Committee, a portion of it as a contribution, and the balance on loan. This balance to the amount of $627 they afterwards presented to Mr. Wardrope in supplement of his salary, which was still far from adequate to his merits and requirements.

In these latter days when the taste and desire of congregations call so loudly for improvement and progress in the service of praise in our churches, it is interesting to note the action of Knox Church on the subject. On the resignation of Mr. Davidson as precentor, in 1858, it was decided at a congregational meeting to organise a choir, of which Mr. Duncan Kennedy was appointed leader, and a Choir Committee composed of the pastor, Messrs. Hay and Durie, elders, Mr. Mackay from the Temporal Committee, and Mr. Duncan Kennedy were appointed. For some reason or other, not recorded however, the attempt did not prove successful and the old system was continued for some time longer. In the following year the congregation intrusted to the Session the duty of regulating and managing this branch of church service, retaining only in the hands of the Temporal Committee the determining the salary of the Precentor.

In the year 1860 the demand for increased sitting accommodation was so urgent, that an addition to the Church was decided upon and carried out. This was accomplished by lengthening the building one-third, and cost the sum of $1,480, and a brief temporary relief was thus obtained. The manse also was proving too small for the comfort of the pastor, and in 1864 it also was enlarged, thereby involving another outlay of $1,067. These expenditures formed a serious tax upon the congregation, but were resolutely faced

and in due time successfully met, as we find that in the year 1865, when the disjunction of the congregation took place, the total debt is stated as being only $1,018. The total revenue then amounted to $2,881.89. The pastor's salary was increased to $1,200 which was further supplemented by a bonus of $500 for the preceding year.

The relief obtained by the extension of the Church was not of long duration. So great was the demand for increased accommodation, that the Presbytery was constrained to take action in the matter, which it did at a meeting in August, 1864, by appointing a deputation to meet with the congregation and propose that a certain number of its members should withdraw, either finally or for a limited period, in order to form the nucleus of a new congregation. This suggestion was carefully considered and one year thereafter, in the month of August, 1865, it was given effect to. At a congregational meeting called for the purpose, the suggestion was adopted, and a number of those present at once volunteered to disjoin themselves from Knox Church and form a new congregation in the west end of the City, which was then growing rapidly in that direction. On that occasion or within a short time thereafter some twenty-six subscribers with their families withdrew Prominent among these were Messrs. Donald Kennedy, William Hutcheson, William Taylor, elders, and Mr. Thomas Mackay, member of Committee. Also the following members: Messrs. William and John Porter, Robert Whyte, Nathaniel Robertson, W. M. Hutcheson, James Dalglish, James Ritchie, Alexander Brown, George and John Bain, John Rowat and Samuel Christie. Mr. William Stewart, who had been secretary from January, 1853, when Mr. Geo. Hay resigned that office, also retired in December of the following year, for the purpose of casting in his lot with the new congregation.

It was no small sacrifice on the part of the Church thus voluntarily to deprive itself of so many of its most active members, for the sake of building up a rival congregation. Mr. Mackay, who had acted as Treasurer from January, 1854, to January, 1864, had ever played a prominent part in the work of the Church. Messrs. Taylor and Porter had both been at one time active members of the Temporal Committee. Mr. Donald Kennedy had been a

leading spirit in the Church since its organization, and with the exception of his brother, Mr. Alexander Kennedy, Messrs. John Durie and George Hay, no name, up to this date, figures more prominently on its records.

How different was the separation thus effected from that of 1844, when Knox and St. Andrew's churches parted company. In the one case there was the forcible sundering of the ties of brotherly love and Christian fellowship, accompanied with turmoil, excitement and strenuous opposition ; while in the other, the members went forth from the parent church, animated with the true spirit of the Christian volunteer, enriched from the resources of the Church and accompanied with the hearty sympathy and good wishes of their former brethren. The following resolution adopted at the congregational meeting shows the spirit which animated the Church of those days :

"Moved by Mr. Hay, seconded by Mr. Donald Robertson, that in view of the prospect of a number of our brethren leaving this congregation, we being assembled in this meeting, desire to record our sense of gratitude to the Great Head of the Church, for the prosperity and harmony which has been vouchsafed to us in the past and to assure our brethren that they carry with them the hearty sympathy and good will of this congregation, and our earnest prayer is, that a like prosperity and harmony may characterize their efforts in their new sphere of labor."

No time was lost by the new congregation. The same energy and devotion animated them as did their predecessors in 1844. Services were at once begun in the Mechanics' Institute, Sparks street, temporary pulpit supply secured, and in February, 1866, a call was presented to the Rev. William Moore, and having been accepted, he was ordained on the 28th of March following. A temporary building was erected near the corner of Bank and Maria streets, into which the congregation moved on the 1st of July of the same year, and where they remained until the completion of the present handsome and commodious structure on Bank, street. Dr. Moore still labors most acceptably amongst them and has been

greatly instrumental by his energy, zeal and ability, in building up the present large and flourishing congregation.

The first Elders of Bank Street Church were Messrs, Donald Kennedy, William Taylor, William Hutchison, William Porter and Robert Whyte.

Reverting to the special subject of this narrative, we find that from this time onwards until the year 1869 there is little calling for notice. That the Church was fairly prosperous in financial matters, is evident from the fact, that the revenue increased and the pastor's salary was augmented to $1,600. That it progressed also numerically we know, seeing that the old trouble of want of sufficient sitting accommodation again appeared. The question was first discussed in the Temporal Committee and subsequently at a congregational meeting held in the month of November, 1867, when it was resolved to acquire the vacant lot adjoining the church, and steps were taken to build a new church. No time seems to have been lost in setting about the work. Those present were canvassed, and amongst 22 individuals, $3,440 was subscribed. In the month following, the lot was purchased for the sum of $900, and in 1868-69, the subscriptions had reached $5,510. The project however, received a temporary check in the latter year, by the resignation of our beloved pastor, Mr. Wardrope, who for personal reasons and much to the sorrow of the congregation, decided to remove to another sphere of labor—the town of Guelph—which by an interesting coincidence is like ourselves also celebrating its Jubilee this year. The appreciation in which his services for nearly 25 years were held, is shown by the fact that the congregation presented him with a purse containing $1,059.25, and Mrs. Wardrope with a handsome silver tea service, costing $75. I cannot better express the feelings entertained toward him, than by quoting one paragraph from the address with which he was presented. It is as follows, viz :—

"To some of us for many long years, you have been a brother beloved in Christ, to others a spiritual father, from whose lips it has been our privilege to hear the word of truth, the gospel of our salvation and from whose hands we first received the memorial of

our Redeemer's dying love. To all of us you have been a wise counseller and a kind a sympathising friend. In time of trouble and sickness your presence has cheered and consoled many a sorrowing household, and although in the Providence of God, we are soon to be separated, yet the memory of your watchful and loving care shall still remain with us and be cherished with heartfelt gratitude."

The address from which this extract is taken was presented on the 21st September, 1869, and is signed by the following persons :—

COMMITTEE OF MANAGEMENT.

Henry McCormick,	John Robertson,
John Thorburn,	Donald McLaughlin,
James W. Russell,	C. R. Cunningham,
Hiram Robinson,	John Henderson,

James Hope.

ELDERS.

Alexander Kennedy,	Alex. Mutchmore,
D. Robertson,	Peter Fairbairn,
J. Durie,	J. McMillan,
Geo. Hay,	Alex. Anderson.

So passed from amongst us one of the most devoted and large-hearted ministers who have ever adorned the profession in our city.

Before Mr. Wardrope had actually left, the pulpit was occupied on a certain Sabbath by the Rev. Mr. Inglis, of Hamilton, who captured the congregation to such a degree, that it was at once decided to present him with a call. The effort however proved unsuccessful, Mr. Inglis having declined, and the close of the year found Knox Church for the first time on its history, destitute of a pastor.

As was to be expected, the efforts made in raising the above testimonial to Mr. Wardrope, proved a stay in prosecuting the collections to the building fund, and the matter was allowed to remain in comparative abeyance pending the securing of his successor.

It may not be uninteresting at this period, which proved to be the commencement of one of the most important epochs in the Church's history, to record the names of those who then formed its office bearers. To an outsider, their number will doubtless be a source of surprise, being sufficiently large to form the nucleus of an average congregation. The Committee of Management, or as it is more generally called, the "Temporal Committee," was composed of the following individuals :

Henry McCormick,	James W. Russell,
James Hope,	Donald Masson,
John Thorburn,	John Henderson,
Robert Blackburn,	Wm. McFarlane,
A. C. Wilson,	John Drysdale,
C. R. Cunningham,	Alexander Kennedy, jr.
John Robertson,	D. S. Eastwood,
Charles Sharpe,	John Patterson,
Archd. McKellar.	Hiram Robinson,
John Heron,	John Shearer,

Alexander Anderson, jr.

The members of the Session were :—

Alex. Kennedy,	Alex. Mutchmor,
Donald Robertson,	Peter Fairbairn,
John Durie,	John McMillan,
George Hay,	Alex Anderson.

Chairman of Temporal Committee—Henry McCormick.
Secretary—John Henderson.
Treasurer—Alexander Mutchmor.
Assistant Treasurer—John McMillan.
Superintendent of Sabbath School—Alexander Mutchmor.
Assistant Superintendent of Sabbath-School—John McMillan.

Having failed in securing the Rev. Mr. Inglis, a call was presented the following year to the Rev. Wm. MacLaren of Belleville, which was accepted, and he was inducted on the 14th July, 1870. His salary was $1,800 and manse. The latter however, he declined living in, and in consequence his salary was subsequently raised to

$2,000. The effect of Mr. MacLaren's advent was soon apparent in increased attendance and improved finances. The debt was paid off, and at the first annual congregational meeting held after his arrival, it was stated that the want of sitting accomodation was greater than it had ever been before. In consequence, the question of church extension was at once re-opened. On the 27th of April, 1871, it was decided at a congregational meeting to build upon the adjoining lot. There was however, a large number who considered that it would be better to build in a more central locality, and who advocated the site of the present church, and a notice of reconsideration having been given, another meeting was held two weeks later. It was then found that the supporters of the two sites were pretty equally divided, and in consequence a further delay of three months was agreed to, in order, as expressed in the motion, " to give ample time for calm and deliberate judgment in this important matter."

Pursuant to above the congregation again met on the 11th of August, 1871, and after a very full discussion the following resolution was adopted :

" That the lots situated on Elgin and Albert streets, fronting on the City Hall square be purchased on the most reasonable terms, and the proposed new church erected thereon, and that the Temporal Committee be authorized to sell the manse on Stewart street, and apply the proceeds in part payment of the said purchase." The Committee was also instructed " to take all necessary steps to carry into effect this resolution." No time was lost, as we find that in the following October the manse was sold to Mr. Hugh Masson, for the sum of $2,070, and the new site purchased for $4,000. In order to provide a sufficient depth a portion of the lot immediately in rear was afterwards acquired. Building and Finance Committees were appointed, and Mr. Langly, Architect, Toronto, prepared plans of a building with a seating capacity of 1,150, and at an estimated cost of $25,000.

In January, 1872, the lists showed that subscriptions had been promised to the amount of $14,553, the sale of the manse

and the old buildings on the new site produced a further sum of $2,571, making in all $17,124, certainly amply sufficient to warrant the immediate prosecution of the undertaking, and accordingly contracts for the different classes of work were entered into, amounting in all to $28,544. This being considerably beyond the means so far at disposal, $15,000 was borrowed from the Metropolitan Building Society upon a mortgage on the Church property, and the additional security of personal bonds from a number of members of the congregation. In order to forestall the receipt of the subscriptions, which were spread over a number of years, the Committee was also compelled to raise funds from the bank upon notes of hand.

In the month of May, 1872, the corner stone was laid by the Rev. Dr. Wardrope. Matters progressed satisfactorily for a very short time only, as we find that in the following month of June, the contractor for the masonry suspended work and did not again resume it until he had received a bonus of $2,750, in addition to his contract. It proved however, to be only a postponement of the evil day, since in the month of October in the same year, the work was again stopped and taken out of his hands. Nor could it be proceeded with at once, on account of the unwarrantable interference of the Trades' Union, which claimed that, before any more mason work should be performed, the congregation should pay up in full, the balance of wages due by the contractor to the workmen. This was refused on account of his having been overpaid, and in consequence of this action of the Union, no further building was done until the following year, when in the month of March, 1873, a new contract for the masonry was entered into with Mr. Thomas Young. The suspension proved disastrous in other ways, involving a cancellation and renewal of all the other contracts, some with increased prices and some with damages added, for breach of contract. More funds had also to be provided and a second mortgage for $5,000 at 9 per cent. interest was placed upon the church.

Troubles are said never to come singly, and the adage proved true in our case, by the resignation of Mr. MacLaren in July,

1873, thus leaving the Church at a most critical period destitute of a pastor. In more ways than one this proved a most serious loss, as his wise counsels and personal influence had been powerful in influencing the decisions and holding together conflicting elements in the congregation. His resignation was not entirely unexpected, as it had been long felt, that sooner or later, the Church would call him to fill a more important position, for which by his abilities he was so eminently qualified. Thus it was, that while regretting his removal, no opposition was raised thereto, it being felt that however severe the loss might be to Knox Church, and more especially at that particular time, the Church as a whole would be a gainer.

Throughout the year 1873—a year ever to be remembered for its intense anxiety and perpetual struggle for ways and means, almost might we say for existence—the building steadily progressed. The subscriptions being slow of realization, by the end of the year funds were exhausted, and the only recourse was to apply to the banks for temporary accommodation. Still there was no halt or stay until in the month of January, 1874, the Church was completed and ready for occupation.

An Act of Incorporation had also been procured from the Provincial Legislature, in the session of 1873, thereby simplifying the holding and transference of property, as well as providing necessary machinery for managing the temporal affairs of the church.

We were now the owners of two churches, the old one and the new, and the question remained to be determined, in which should the congregation elect to worship, or in other words, which should be KNOX CHURCH? On the one hand was the old building, insufficient and ill-adapted it is true for modern requirements, but hallowed by associations of the past, which clustered around its walls, and sanctified by the memories of the lives and labors of many of a past generation, whose names had passed from off its communion roll, and on the other hand was a new, imposing and commodious structure, centrally situated, begun and completed as a congregational work, but loaded down with a crushing load of debt.

To settle this important and urgent question a congregational meeting was convened on the 8th day of January, 1874. The subject was fully discussed and the following resolution adopted :—

"That whereas the new Church erected by the congregation on the corner of Elgin and Albert streets is now completed so far as to be in a fit condition to be used for public worship; and, whereas the present meeting has been called in accordance with the provisions of the Act of Incorporation, for the purpose, among other matters, of determining in which of the two churches, now belonging to the congregation, the said congregation will worship. Be it therefore resolved, that on and after Sabbath, the 18th day of January instant, the congregation will worship in the said new Church."

Eighty-six members voted for this resolution and sixty against it.

It was further resolved : "That as soon as a second congregation shall be organized by the Presbytery of the bounds, the Corporation of the Temporal Committee of Knox Church in the City of Ottawa, shall convey to Trustees, appointed for that purpose, the Church building and the land on which the same is erected, situated on Daly street, for the use of the said congregation, as provided for by Chapter 69 of the Consolidated Statutes of Upper Canada and any Act amending the same."

We have now reached another milestone in our history, with a completed and occupied church, but unfortunately, as yet, no pastor. Not but that efforts had been made to secure one, no less than three having been approached, viz.: The Rev. Mr. Simpson, of Hamilton ; Dr. Burns and Rev. Mr. Scrimgeour, of Montreal, but without avail, and when the Church was opened, there was no one specially in view. This was by no means an encouraging outlook to an attenuated congregation, staggering under an enormous debt and numerically weakened by the withdrawal of a large number of its members, consisting of the minority who had opposed the removal to Centre Town and who very soon availed themselves of the offer of the old Church as a free gift, without encumbrance

and with no obligation attached, farther than that it should be used as a Presbyterian Church. In the month of April application was made for a transference of the property and it was conveyed accordingly.

Embarrassed as Knox Church then was, hardly knowing what the future might bring forth, whether it would ultimately succeed in honorably discharging all its obligations, or whether it might be compelled to succumb to their pressure, it was still disposed to deal generously with its seceding brethren and, gave to them largely of its material substance, retaining only for its own use the vacant lot on the corner of Daly and Cumberland streets, afterwards sold for $2,000.

The position of the congregation was indeed a trying one. It owned a stately building, but like a flock without a shepherd, it had no spiritual head. Instead of $32,000, as originally estimated, it had cost $52,000, and the outstanding liabilities, secured and otherwise, amounted to no less than $36,000. To meet this enormous sum, outside of uncollected subscriptions to the building fund and the amount received from the sale of the above lot, it had only the regular resources of the congregation on which to depend. The outstanding building fund subscriptions indeed amounted to about $7,000, but not much more than $5,000 were ever received The balance remains unpaid to this day. The revenue required for the current year was estimated at $6,210, and this had to be raised from a subscribing membership of about one hundred. Happily the close of 1874 found matters in a more satisfactory condition. Current expenses had all been met and a reduction of over $7,000 effected in the debt, leaving it then standing at $28,845. This was a result for which the most sanguine hardly dared to hope, and might well justify the closing paragraph in the Committee's report of 31st December, 1874, as follows:—

"While very much has been done and results attained that the most sanguine would hardly have dared to hope for, a heavy and arduous task still remains. We cannot doubt however, but that the task will be successfully accomplished. The record of

the past affords ample grounds for faith in the future. Persevering efforts steadily and faithfully devoted to one object will accomplish great things, and your Committee has every confidence that the congregation, weak though it numerically is, will be found faithful to its trust, to its history and traditions, and above all to the cause of its Great Head and Master, whose hand has led us so successfully in the past and whose glory it is our highest aim and object to advance."

We pause again at this eventful period of the Church's history to give the names of the office bearers, on whom mainly devolved the labors and responsibilities of that eventful period. They were as follows :—

ELDERS.

John Durie,	Alexander Kennedy,
George Hay,	Alexander Mutchmor
John McMillan,	Peter Fairbairn,
Hiram Robinson,	Donald Kennedy.

TEMPORAL COMMITTEE.

George Hay,	Alexander Mutchmor,
Peter Fairbairn,	John McMillan,
Hiram Robinson,	Donald Masson,
Robert Blackburn,	John Henderson,
J. W. Russell,	William Porter,
Samuel Savage,	Henry McCormick,
James Hope,	J. M. T. Hannum,
C. R. Cunningham,	John Shearer,
J. W. H. Dobier,	Archd. Lee.

CHAIRMAN—Robt. Blackburn.
SECRETARY—John Henderson.
TREASURER—James Hope.
ASSISTANT TREASURER—John McMillan.

SABBATH SCHOOL.

SUPERINTENDENT—Alexander Mutchmor,
ASSISTANT SUPERINTENDENT—John McMillan.
CLERK OF SESSION—John Durie.

REV. F. W. FARRIES.

In the following year the long-tried patience of the congregation was at length rewarded. After a vacancy of nearly two years, a call was presented to and accepted by the Rev. Mr. Farries, and his induction took place on the 28th of April, 1875. The satisfaction with which Mr. Farries was welcomed may easily be imagined. It was like the silver lining to the cloud, and his arrival was looked upon as the precursor of better things, the forerunner of brighter days to come. Sorely indeed at that time, was the Church in need of all the comfort and support it could secure, to strengthen and encourage it in the dark and trying days which were soon to come. From a financial standpoint, the year 1874 had proved so successful as to lead to the hope that the worst was passed. To a certain extent it was, but about this date hard times set in. A wave of commercial depression, almost unexampled in severity and duration, swept over the land and dark clouds gathered ominously around us again. In 1875 the ordinary revenue fell off to the extent of $1,500, thereby increasing the floating debt to upwards of $5,000, and as it was all carried by the banks, upon the personal security of individuals only, it was naturally the greatest source of anxiety. The stringency of the money market rendered it increasingly difficult to secure renewals, and those who were personally responsible for the notes were becoming more and more restive and dissatisfied. Appeal after appeal was made to the congregation, but with little success, and it seemed impossible to do anything, but merely wait and hope for a turn of the tide. The mortgage debt, amounting to $25,000, was favorably placed, and it was felt that if the floating debt could be wiped out, the greatest difficulty would be removed. For the year 1875 the estimated revenue required amounted to $7,318, so that it seemed hopeless to expect anything extra of any account from the overburdened congregation Still it was no time for despondency or relaxation of the struggle, and effort after effort was persevered in during the two following years to accomplish its reduction. Although partly successful, somewhere about $1,750 being raised for the purpose, it was found that in January, 1877, the debt had slightly increased. The inevitable had then to be faced, and

another mortgage of $6,000 was placed upon the property, making the total debt $31,000.

Bad as things were in the beginning of 1877, at the close of the year the congregation seems to have been buoyant with the hope that the worst had been passed and that better times were drawing near. In December we find the Committee reporting as follows :

"After many years of laborious and painful effort, we have at last reached that point which may fairly be looked upon as the culminating one of our labors and which becomes to us a new point of departure. Our Church has been completed in all its details, its organization more or less perfected, our debt has been consolidated, and our finances generally brought into such a state that they can now be attended to and overlooked with the minimum amount of labor. We have, in short, reached that point in which great things cease to occupy our attention, and we settle down to the ordinary work and regularly recurring business of every day life. Let us hope that, as guided by that wisdom which ever accompanies faithful service, and with the blessing of a kind Providence ever granted to diligent and trustful labor, we have prospered so greatly in the past, the same wisdom and the same blessing will be found guiding and accompanying us in the future and leading us onward and upward, to a higher development of vigorous, energetic and successful congregational life. On our shoulders lies the burden, and with us rests the responsibility, for our future being one of successful progress and usefulness, or one of disappointment, stagnation and frustrated expectations."

The Committee however, deemed it prudent to add a note of warning, as they do in the closing paragraph of the same report, viz :

"They cannot disguise the fact that the situation is a serious one. Upon a small congregation the burden is undoubtedly severe. It is a matter for sincere congratulation that it has so far been well and favorably borne. In the present depressed condition of business throughout our community and the country gener-

ally, no calculation of early relief can be relied upon. We must undoubtably make up our minds to bear our burden, patiently doing what duty requires of us in the meantime and hoping that in the no distant future, returning prosperity will come to our help and by adding to the means and number of our adherents, enable us, if not to reduce our liabilities, at all events deprive them of their present burdensome character."

Unfortunately the above warning proved to be only too necessary. The times did not improve and although temporary relief was obtained by re-arrangement of the debt, such as converting it into a straight loan for a fixed term of years, instead of repaying it by annual instalments, as was being done with a large proportion of it, still it proved to be too severe a burden on the ability of the congregation, and it was felt that the only way by which satisfactory relief could be secured, was by a reduction of the principal itself. Year after year it was the same old story, at one time hopeful, at another despondent. The repetition of so many urgent appeals was becoming wearisome, and from their very frequency were failing of effect. High pressure, when too long maintained becomes dangerous, and realizing this, in 1881 a fresh effort was made and a second mortgage, amounting to $6,000, was paid off. A fresh re-arrangement of the remainder was made at the same time on more favorable terms and at a reduced rate of interest, whereby substantial relief was afforded. The total debt was now $27,000.

The effect of this was immediately felt. The revenue of the following year was well within the expenditure, and at its close the Committee reported :

"Our prospects were never brighter since we undertook our present heavy financial obligations. We have proved indubitably that we can, with God's good hand upon us, directly raise within ourselves and without special effort, a sum sufficient to meet all our financial obligations and thus prevent the necessity of any floating debt. All that is now necessary is that our people, in the same spirit of liberality which

characterized them amid times sufficiently trying to test their faith and steadfastness, should now maintain undiminished the same readiness of hand and willingness of heart, until after a short respite, and by a united and therefore successful effort, we shall still further reduce the amount of our indebtedness."

The above report was submitted at the congregational meeting held on the 11th day of January, 1883, and but short was the respite taken, before a further effort was made to still more reduce the indebtedness, The measure of relief from the wiping out of $6,000 was so great that at the close of the year a suggestion was made, that twice as much more should be got rid of. This was immediately acted on. The effort proved again successful and in the month of February, 1894, $12,000 more was discharged and the debt reduced to the amount at which it now stands, viz: $15,000.

We look back with no little pardonable pride upon the record of these latter 10 years, and humbly and gratefully give thanks to God for giving to the congregation, the courage to undertake and the ability to perform so much. From a financial standpoint the result was deeply gratifying. Starting in the beginning with a debt of $36,000, with only about 100 subscribing members and adherents, we had in ten years time, not only maintained the Church in active working order, but had reduced our liabilities by the large sum of $21,000.

Thereafter the congregation breathed more freely and was able to give its attention more undividedly to its great and responsible duties as a Christian Church. Not that its hand was withheld from giving; that lesson had been too well learned and too deeply rooted to be readily forgotten. From time to time as occasion arose, the spirit of liberality was called upon, and never failed to respond. In 1886 for example, nearly $1,500 were expended in improvements in the comfort and adornment of the building, and in the same year the present organ was erected at a further cost of $3,500. All was done by voluntary effort, and without any increase of the debt. Neither must we omit to mention the liber-

ality of one of our members, who within the past twelve months, placed at the disposal of the congregation the sum of $1,000, for the purpose of cushioning the pews in the Church. For this we have to record our hearty thanks to Mr. William Porter, one of the few now remaining of our oldest members.

In the beginning of 1893 a cloud came over the Church, caused by the resignation of the Rev. Mr. Farries, who for 18 years had been our pastor, and who had decided to remove to a new and distant sphere of labor. Knox Church has been blessed in its pastors in the past. They have been few in number; only three in half a century; and they discharged their duties thoroughly and well and as became able, energetic and active Christian ministers. Than Mr. Farries no one left our city more regretted, not by his people alone, but by the whole community. Ever faithful in preaching the doctrine of Christ crucified, outspoken and fearless in his denunciation of sin, and withal gentle and compassionate towards the offender, he has left behind, a memory which will remain ever fresh and green, to live with life itself in the hearts of all who were privileged to sit under his ministrations and enjoy his personal friendship. On leaving, the congregation presented him, in token of their esteem, with a purse containing $1,250.

No great time elapsed before his place was filled by the Rev. Mr. Ballantyne, our present pastor, who was inducted on the 11th day of June last. What he shall accomplish in the future remains for some other hand than the writer's to chronicle; but we doubt not, judging from his record elsewhere, that he will be found worthy to follow in the footsteps of his predecessors. May it so prove, and may Knox Church have reason to bless abundantly the Providence which guided his footsteps hitherward.

But one more act in this "eventful history" remains to be recorded, and it is one most fit and proper to this "Jubilee" celebration. I have already said that our debt *stands now* at $15,000. Rather should I have said *stood*, since now it is a thing of the past. Realizing from past experience how serious a clog to congregational energy and enterprise it was, the resolution

was formed to wipe it out if possible, and once more has the effort proved successful. The last burden has been rolled away, and to-day Knox Church stands free and untrammelled, without let or hindrance, ready and equipped to apply itself with all the energy of youth renewed, and with the benefit of knowledge gained from dearly bought experience, to whatever work as a congregation it may in the good Providence of God be called to perform.

Our pleasant task is ended. May we venture to hope, that the time spent upon these pages will not prove to have been in vain, nor the labor entirely fruitless. It is a record of half a century of Christian work, not for ourselves, but for the cause of Him who guides the destinies of mankind, and who has given to each and all a work to do, both within the Church and without, and who has plainly showed, as our past abundantly proves, that He is ever ready to help the earnest and faithful worker, enabling him in the end to achieve results which at the outset appeared impossible, and to overcome difficulties apparently insurmountable. As a congregation we have been printing "footsteps on the sands of time," and let us hope that the actors in the next half century, those upon whose shoulders will devolve the responsibilities and the opportunities of the future, and who will have to bear the burden and heat of life's conflict, will be encouraged by the memory of our past, to strive even more earnestly, more faithfully and more successfully in building up our Zion and making it a beacon light, to encourage and guide the weak and erring, to raise up the fallen and down-trodden, to comfort the afflicted and bruised ones, and to lead to a truer and nobler conception of the brotherhood of man and the fatherhood of God.

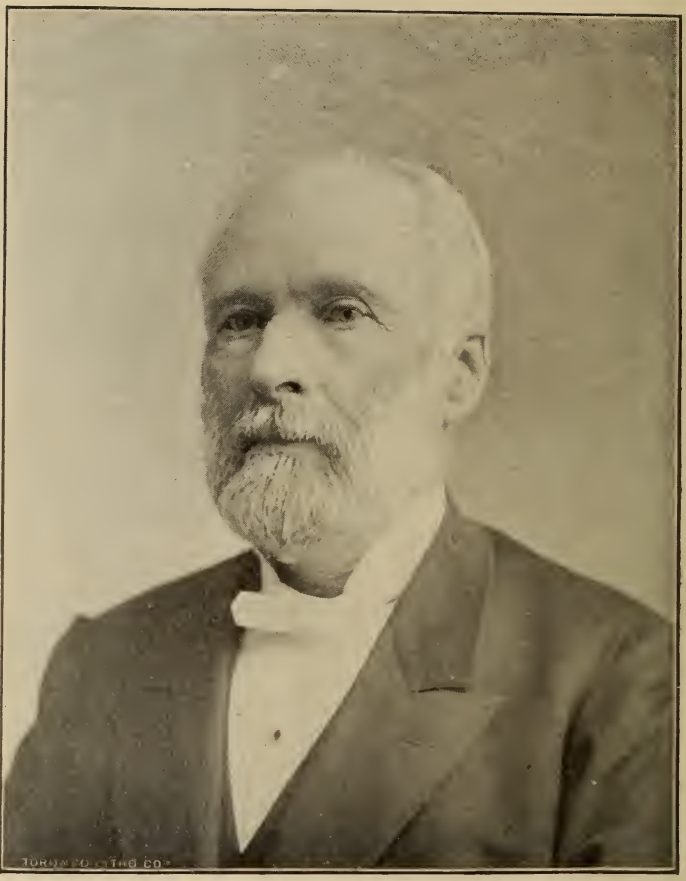
SERMON

Delivered by

Rev. Thomas Wardrope, D.D.

IN KNOX CHURCH, OTTAWA,

Sunday, 11th November,
1894



REV. THOMAS WARDROPE, D.D.

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DEUT. viii., 2.—"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldst keep His commandments, or no."

These words, originally addressed to ancient Israel, are equally applicable to ourselves. Like them, we are to remember and reflect upon the past, in order that we may learn the lessons which it was designed to teach us. We are to think of the goodness and mercy which God has caused to pass before us, and to ask ourselves what we have rendered to Him for all His benefits.

1. By the words before us we are led to think of our life under the similitude of a journey. When we are called upon to review the past, it is said to us, as it was said to the children of Israel, "Thou shalt remember all the way which the Lord thy God led thee."

Apart from any spiritual application of the idea, the life of man is but a pilgrimage. We pass through the successive stages of infancy, youth, manhood, and old age; and then we go down to the house appointed for all living. At the longest, with but rare exceptions, "the days of our years are three score years and ten; and if, by reason of strength, they be four score years, yet is their strength, labour and sorrow; for it is soon cut off, and we fly away." What then, brethren, is our life here? It is a span, a vapor, a tale that is told. Surely we are strangers, pilgrims here. Surely we have not a moment to lose—no time to spend in vain trifling or thoughtless indifference. We have seen, by great skill in the art of writing or printing, an important document compressed into a space so small that microscopic sight was necessary to decipher it. Just so thickly ought our brief span of life to be inscribed, as it were, with the records of momentous transactions bearing upon our future and everlasting welfare.

But, while in the case of all men life is a journey, it is the believer only who feels himself to be a stranger and a pilgrim here. He alone has the pilgrim spirit. His life only is the "pilgrim's progress." You would not call that man a pilgrim, who is dragged away captive to a strange land; so neither can they be truly called pilgrims, who are only against their will, borne onwards on the rapid and resistless tide of time to the future unending eternity. He only is a pilgrim who has some end in view—some place which he wishes to reach, and towards which, albeit often with difficulty, he voluntarily moves along. The believer in Christ then is a stranger in this world, not only when he is literally a stranger where he lives; but set him down wherever you will—in the bosom of his family, in the midst of friends, surrounded by every comfort and convenience which the world affords—he is a stranger and a pilgrim. In spirit and in purpose, he is forgetting those things which are behind, and reaching forth unto those things which are before. He seeks another and a better country—a city which hath a foundation, whose builder and maker is God.

As the traveller upon his homeward journey is glad when his path is smooth, and the way-side accommodations comfortable, but is nevertheless not tempted to linger among the pleasant scenes through which he has to pass, nor to take up his abode in the commodious resting places where he occasionally stops for refreshment, but eagerly pursues his way; and as, on the other hand, when the road is difficult, and the prospect dreary, and the inns uninviting, he only looks forward with greater pleasure to the comforts of his home: so it is with the believer. His treasure is in heaven, and his heart is there also.

Even in the wilderness through which the children of Israel journeyed from Egypt to Canaan, there was a variety of scene; and with varying scenes, there were varying feelings and varying experiences. Now, for example, they come to a certain place, weary and way-worn; they are confidently expecting refreshment; for they have been told of springs of water there. But when they approach, their expectations are disappointed. There is water

there indeed; but it is bitter, so that they cannot drink it; and they call the name of the place Marah, for the waters are bitter. But anon they come to Elim, with its springing fountains and shady palm trees; and there they pitched their camp. Yet not at Elim any more than at Marah are they permanently to remain; for, shady although its palm trees be, and sweet its waters, Elim is nevertheless in the wilderness, as well as Marah. And before them, although yet far distant, is the promised land to which they must hasten onward.

So the believer's lot here will be varied. Now he is in affliction, and he calls the place Marah, for the waters are bitter. Most certain it is, that he will have many trials, outward or inward; for "whom the Lord loveth He chasteneth." And while he pursues his way, he will find that God, by the consolations which He imparts, can make the most bitter waters sweet. But now again his outward comforts are multiplied: Marah has been left behind; and he reposes for a time by the springs and beneath the shades of Elim. Yet, even while there, he hears a voice saying unto him, "Arise, depart, for this is not thy rest." Thus he is kept mindful of that which, left to himself, he might forget. He is reminded that however circumstanced as a citizen of time, his citizenship is in reality in heaven. He is reminded that, when time and the things of time shall have come to an end, he shall be welcomed into the everlasting habitations, to "dwell for ever with the Lord, beyond the reach of woe."

2. By the words of our text we are reminded too, that in the journey of life the Lord is the constant and unerring guide of His people: "Thou shalt remember all the way which the Lord thy God led thee."

Look back on what, in your own case, is part of life's journey. God has guided you; and that, in no unimportant sense is true, whether you have valued His guidance and protection or not. What unnumbered blessings has God bestowed upon you, altogether irrespective of the spiritual blessings in heavenly places, with which He blesses those who are led to look to Him as their

God in Christ Jesus! Are there any among you, whether rejectors of Christ or believers in Him, who have not cause to say, "Goodness and mercy have followed us all the days of our lives?" How sad the reflection, that such multitudes are utterly unmindful of Him, whose bountiful hand supplies all their wants, who gives them all things richly to enjoy. How sad the reflection that God's goodness follows thousands to the grave, and that then, through their rejection of Him, they go away into the outer darkness!

But we cannot speak of the temporal blessings bestowed upon you, and dissociate from them the mention of the spiritual privileges with which God has favored you. For what have been your circumstances with respect to these? Was your lot cast among the homeless and forsaken who have scarcely ever heard the Saviour's name, or been told of the provision through Him, of salvation for the lost and perishing? Were your early days spent among those who inculcated upon you no regard for God's Sabbaths, and no reverence for His sanctuary? Have you been led along a path which separated you from the appliances of mercy, and in the course of which you have heard a voice of expostulation addressed to you, saying, "Turn ye, turn ye; for why will ye die?" No, my brethren: few among you will venture to set up as a plea for your neglect of the things that belong to your everlasting peace, the allegation that no one ever told you about the grace of God, about the love of Christ, about the danger of neglecting the great salvation, and the blessedness of those who fall in with the offers of mercy.

Look back on your history brethren. There are milestones, as we may call them, along the path which has been trodden by every child of God. Bethels, Peniels, Ebenezers, where God has been called upon in faith, and found to be a very present help in trouble. Are there not pillars set up, here and there, along the pathway of your life, marking out times and places which you can never forget: some it may be, commemorating signal deliverances from impending calamity in connection with your worldy business; some commemorating periods of bereavement, which the Lord

made to you periods of special blessing, by working in you humble resignation to His will, and enabling you to say, "He hath done all things well;" some commemorating long nights of disease, when you seemed to be drawing near to the gates of the grave, and God so strengthened you with might by His spirit, that you could say, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me: Thy rod and Thy staff they comfort me?"

If you have been careful to set up each pillar, you will understand much of the faithfulness, and wisdom, and love, that have marked God's dealings with you. And if there are no such stones of memorial, set up by the way along which you have journeyed, O what utter blanks—what deserts—spiritually, your lives must have been! If there are no such stones of memorial, it is not because you have had no occasion for the erection of them, but because you have not been wise, or observed these things, nor understood the loving kindness of the Lord. You have lived as destitute of the saving knowledge of God, as if the heavens had ceased to declare His glory, and the firmament to show His handiwork. You have lived just as if there were no Saviour and no need of a Saviour, as if God had never sent His Son into the world, that whosoever believeth in Him should not perish, but have everlasting life.

Much of what I have been saying is no less applicable to your family than to your individual lives. Not now to dwell on what might well be said in connection with this, let me go on to remind you that much of what I have been saying is equally applicable, in its own way and in its own place, to your congregational life. You have had your vicissitudes, your diversified experiences, your anxieties, your disappointments, your hopes, your comforts and your joys. You have again and again come to periods in your history which have been to you more than ordinarily memorable, you have reached such a stage in the history of your congregation now. Half a century has passed away since this Church was organized.

How many here—or rather, how few—can remember the

meeting in what was then "The Methodist Church, Upper Town," on the seventh day of November, 1844, at the close of which it was resolved by those directly interested, that application should be made to the Presbytery of Kingston for the organization of a congregation in connection with the Presbyterian Church of Canada (then popularly known as the "Free Church"), and for such supply of gospel ordinances as it might be in the power of the Presbytery to grant. How few can remember the little "British Wesleyan Chapel," on Rideau street, in which the late Henry Gordon of Gananoque preached on the following Sabbath. That chapel was rented by the congregation for use on the Sabbath forenoon and afternoon, and was so occupied till the erection of the frame Church in Daly street. Being then in charge of the Dalhousie District Grammar School, now the Ottawa Collegiate, I was requested by the "Home Mission Committee" to conduct the exercises of public worship in the newly formed congregation, "with reading and exposition of the word of God, and the subordinate standards of the Church." This I continued to do till the thirteenth of August, 1845, when I was ordained to the pastorate, in which I continued till September, 1869.

The new Church, already referred to, was opened on the twenty-eighth day of December, 1845. The first ordination of elders was on the seventh day of December, 1845, when Alexander Kennedy, Andrew Wilson, Alexander Anderson and John Durie, having been duly elected by the congregation, were ordained to the eldership, along with George Sieveright and Donald Kennedy, who had "come out" with the congregation; the brethren just named formed the Session at that time.

The first communion service in the Church was held on the first day of February, 1846. Several double sleighs, loaded after the manner of those early days, brought many from the Gatineau to unite with us in this communion. These were the nucleus of what is now the vigorous congregation of Wakefield and Masham. I dwell no longer now on memories of the past, they will in other ways, during the Jubilee services, be brought to your remembrance.

The old Church in Daly street I recall to my recollection now, —in imagination I see it before me. I see families and individuals moving up the aisles to take their places. I see the pews filled with their old occupants. I hear the psalms and paraphrases in which we were led by those, who in succession were the conductors in our service of praise. I see the Sabbath School assembled, with the Superintendent in his place, and the various classes before their teachers. Communion seasons pass in review, with the reception of young communicants at the preparatory services; then on the Sabbath, the "action sermon," and the addresses before and after the "breaking of bread," and the evening sermon by brethren, with whose forms and voices we were familiar. There were sermons on communion Sabbath evenings and at other times, which were frequently referred to by members of the Church in after days, the texts of which I can recall to my recollection now, as by William Aitken, on "Yet there is room;" by J. B. Duncan, on "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures;" by William MacLaren (now Prof. MacLaren, present with us here), on "By grace are ye saved through faith, and that not of yourselves; it is the gift of God;" and by J. K. Smith, on "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away."

In review of all the past, we may well say "Hitherto hath the Lord helped us," and while at once reviewing the past, and anticipating the future, may we not say "The Lord hath been mindful of us, He will bless us." May this, dear friends, pastor and people, be largely verified in your experience. The Lord increase you more and more, you and your children.

3. By the words of our text we are taught what great ends the Lord has in view in the way by which He guides His people: "Thou shalt remember all the way which the Lord thy God led thee.....to humble thee, and to prove thee, whether thou wouldest keep His commandments or no." The Lord does not

lead you on without observing, all the while, how your hearts are affected towards Him.

He leads you on "to humble you." Do not misunderstand this word, brethren. It does not mean that you should clothe yourselves in sackcloth, and bow your heads like a bulrush, and parade a "voluntary humility," and turn away from all that is bright and gladsome in life. But it does surely mean that, with a deep sense of unworthiness, you should "walk humbly with your God." It means that you should cherish a childlike and loving sense of your dependence upon Him. It means that amid all the trials of life, you should look to Him for comfort—that, amid all the perplexities of life, you should look to Him for guidance.

"Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home:
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene: one step enough for me."

He leads you on "to prove you." "Thou, O God, hast proved us," says the Psalmist; "Thou hast tried us as silver is tried." "Though now for a season, if need be, ye are in heaviness through manifold temptations, yet the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, shall be found unto praise, and honor, and glory, at the appearing of Jesus Christ."

He leads you on "to know what is in your hearts, whether you will keep His commandments or no." It is your safety, your happiness, your eternal welfare, that God seeks. Of all true happiness He is the source and spring. That we may be partakers of it—of the blessedness of communion with Him—we must walk in the way of His commandments. What the result of this would be, He tells us: "O that thou hadst harkened to my commandments," says He to His ancient people; "Then had thy peace been as a river, and thy righteousness as the waves of the sea." Now, about this keeping of the commandments of God, you have many anxious thoughts. Many of you, I have no doubt, have often

thought of your obligations to Him from whom cometh down every good and perfect gift. You have inquired, "What shall I render unto the Lord for all His benefits?" You have often tried to write His laws on your hearts, and you have often lamented your failure.

Let me ask you to look at this under the clearer light of the New Testament. Not that the Lord withheld from His people the needed grace under the old; but now He speaks more plainly to you. Just transfer this promise from the Old Testament to the New. It is indeed already done for you: "I will put my laws into their hearts, and in their minds will I write them." Will you in lowly confession and earnest prayer, tell Him how sadly you have failed to write His commandments in your hearts, and ask Him to write? You know the power by which He will do this. It is by the Holy Ghost that dwelleth in you.

"The Holy Ghost that dwelleth in you," This implies that you have received Jesus as your Saviour, that you are resting on Him as "the end of the law for righteousness to every one that believeth." But do not lightly take this for granted. O! make sure of this, for, without Christ, there is no real trust in God, no loving obedience to His commandments. Relying on good resolutions, earnest purposes, serious firmness of mind, you are off the solid rock; you are building on sand. But, looking to Him as the only Saviour, all will be well with you, You may hear His gracious promise, "The Spirit dwelleth with you, and shall be in you." He shall so work within you in response to loving trust, that it shall be "Your meat and drink to do the will of your Father in heaven." You shall know, in your blessed experience, how the grace of God, which hath appeared unto all men, bringing salvation, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquities, and purify unto Himself a peculiar people, zealous of good works. Amen.

SERMON

Delivered by

REV. DR. McLAREN,

IN KNOX CHURCH, OTTAWA,

Sunday, 11th November.
1894

REV. WM. McLAREN, D.D.,
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REV. DR. McLAREN.

Rev. XXI. 22.—"And I saw no temple therein."

When I was asked some time ago to take part in these Jubilee services, I was informed that the preachers were expected in the morning to deal with the *past*, in the afternoon with the *present*, and in the evening with the *future*. I have decided to conform to this suggestion, although, perhaps, not exactly in the manner intended.

This text seems to lead us on from time with its measured periods, into an eternal state where duration is no longer measured by days, years, jubilees or centuries. This chapter, according to the ordinary view, which we do not question, presents us with a glimpse of the heavenly state, as that was given to John in vision. We need not stay to enquire whether the scene of future rewards shall be this earth, as this description might lead us to think, or some other world, as Christians more generally suppose. For while the redeemed in glory must have some local habitation, heaven is much more a state than a locality. Where Christ is will be heaven to the risen saints.

John had been carried by the angel to a great and high mountain, where he saw the Holy City, New Jerusalem, descending out of heaven from God, and when it rested on the earth he saw the city spread out at his feet with its streets of gold, illumined with the glory of God. It is Jerusalem enlarged, transfigured and glorified. It is continental in its extent, and so magnificent that the City of Solomon, even in its palmy days, must have seemed unworthy to compare with it. But to John's Jewish eye there must have appeared one strange defect. It is Jerusalem without a temple. And even we ourselves may, at first, be inclined to think that if heaven is Jerusalem without a temple, it is Jerusalem despoiled of its crowning glory. It may seem so, for we often travel on a road without thinking where it is leading us. But if we will only reflect on the purpose served by the temple and the

design God has been following in successive ages, we shall discover that the goal of all God's dealings with his redeemed is Jerusalem without a temple.

I. What purpose then did the temple serve? It evidently took the place of the tabernacle of the congregation in the wilderness, and served the same purposes. It was a permanent tabernacle, or tent of meeting, corresponding to the stable abode granted to God's people in the Land of Promise. When the nation was marching through the desert, it was fitting that God's dwelling place among them should be a tent which could be taken down in the morning and pitched again at evening. But when the people were settled in Canaan, it was suitable that God's dwelling place should assume a more stable and permanent form.

What purpose, then, did the temple serve? It was the *meeting place* of God with His people, and of His people with God. It indicated that they did not always dwell closely together. A meeting place is not a place of abode. We meet in churches, but we do not live there. The very existence of the temple, reminded Israel that they were far from God, and needed to come and meet with Him.

It was also a *means* by which the people had *access to God.* Three times in the year the nation assembled at the temple for the service of God. Here all their most solemn acts of worship were presented. Here sacrifices were offered continually for their sins. Here the priests ministered for them and made intercession on their behalf. And here, on the great day of atonement, the High Priest in his holy linen garments entered as their representative into the Holiest of All, with sacrificial blood. The temple was the grand outward means by which the covenant people drew near to God; the very centre of that whole economy of agencies, by which they were helped to approach God.

But while the temple was a meeting place of God with his people and supplied the means by which Israel might be brought nearer to God, it always *kept the mass of the nation at a distance from Him.* They could not enter God's special dwelling place.

They could only worship at a distance in the temple courts. The priests could minister in the Holy Place, but even the Chief Priests were denied access into the Divine Presence. Only the High Priest alone, once a year, may enter with the atoning blood into the Holiest of All, where God dwelt between the cherubims above the mercy seat.

The Most High allowed no undue familiarity on the part of Israel. They were never permitted to forget his august Majesty and the distance which separated them from Him. The entire arrangements of the temple service were fitted to inspire them with profound reverence for Jehovah. Even when he pitched his tent visibly among them, they were made to feel that He was not such an one as themselves.

We doubt not that the pious among them, learned to worship with a measure of filial confidence, but even then they trembled before His veiled glory. The arrangements of the temple service, gave color and tone to the Psalms, in which they expressed their devotional feelings. Who can doubt that these sacred songs, voiced the reverence inspired by the temple service? Listen as they sing:—

> "The eternal Lord doth reign as King,
> Let all the people quake;
> He sits between the Cherubims,
> Let the earth be moved and shake."

The truth is, the idea of the temple was, in a sense, a contradiction. It represented God as in the very midst of His people, and supplied the means of bringing them near to God, and yet it ever kept them at a distance from Him.

I have said that we often travel on a road without thinking where it is leading us. Notice the design which God has been following in His dealings with His redeemed.

Trace the record of God's dealings with our race all down the ages, and we shall be much surprised if you do not discover that the end which He has kept ever before Him, is to remove the contradiction involved in the ancient sanctuary, and to give us the City of God without a temple.

The temple in which the Jews gloried, as the crowning beauty of their system, was itself a milestone on the road, along which God was carrying His redeemed. It was an indication of progress and a mark of imperfection. It showed how far they had advanced, and how far they had yet to go before they reached the goal towards which God was conducting them.

When God created man, He created him in His image, in union and communion with Himself; and ever since sin separated man from his Maker, God has been working to bring his redeemed, back into union with Himself, a union closer and higher than that enjoyed by our first parents, before sin had blighted their nature, or dislocated their relations to God.

If we trace the order and method of God's working down the ages, we may mark three periods of the Divine manifestation; one prior to the entrance of sin, and two subsequent to it. These periods we shall venture, from their distinguishing characteristics, to call the periods of the Father, of the Son, and of the Holy Ghost.

The first is the period of the Father. It is the season of human innocence, the period of man's unfallen purity. Revelation makes known a golden age in the past, and another yet to come, with a dark intervening period overshadowed by sin.

At the dawn of human history, unfallen man had direct access to God without the intervention of any mediator. There was no shrinking then from the Divine Presence. God was in them and revealed Himself through the working of their moral and spiritual powers, as well as from without, in the works of Creation and Providence. Man's nature, in the entire range of its moral and spiritual powers, was in touch with God; and the closeness of his union and communion with his Creator, was measured only by his capacity to enjoy it.

This period was short, bright and beautiful. Soon the gold became dim and the fine gold changed. Sin entered and made a double separation between man and God. Our guilt interposed to keep God from loving approach to us, and our moral defilement

unfitted us for fellowship with Him. Thus a great gulph seemed fixed, between fallen man and his Creator. From this time the great problem of our world has been, how to bring man back into union und communion with God, and towards this end the Divine working has been directed all down the ages.

The *second* period is that of the Son, culminating in the incarnation and the work done by the incarnate Son of God in our room and stead. From the primal promise in Eden, all God's dealings look forward to this consummation. The angel of Jehovah, who spake to Hagar in the wilderness, who wrestled with Jacob at Peniel, who appeared to Moses at the burning bush, and led Israel into the Land of Promise, may, we believe, be identified with the pre-incarnate Saviour. And by the temporary assumption in these early days, of the human form, He foreshadowed the permanent adoption of human nature into personal union with deity.

All the types, the ceremonies and predictions which precede the Advent, pointed to Christ and His atoning work. To Him gave all the prophets witness. And all the movements of history prepare the way for the incarnation and the redemptive work of Christ. During this entire period everything looks forward to the fulness of the times. It is like what some of you may have seen on one of our western prairies, a steady wind blowing across the great plain, and everything seems to feel its influence. The dust, the smoke and the clouds career along in one direction. The waving grass and flowers and the bending bushes and trees are all swayed towards one point by the steady current which is passing over them. So during this entire period, everything seems moving on with expectant eye towards Bethlehem and Calvary.

But when this long-looked-for day arrived, something was achieved to bring man back to God worthy of this preparation. By the assumption of human nature into union with the person of the Son of God, two things, otherwise impossible, were accomplished. In our name and nature sin was expiated and redemption wrought out, and a foundation laid for our righteous reinstatement in the Divine favor. What had been prefigured by all

the bloody sacrifices under the law, became an accomplished reality, when Christ "bore our sins in His own body on the tree." I know that some dislike and denounce the idea of atonement through the sufferings and death of a substitute. But he who has not seen this blessed truth foreshadowed in the Old Testament, and realized in the new, when "Christ was once offered to bear the sins of many," should pray God to open his eyes. And when the scales fall from his eyes, he will see and be made glad by the sight, that "He was made sin for us, who knew no sin, that we might be made the righteousness of God in Him."

Not only is guilt expiated through the sacrifice of Christ, but in Him human nature is brought nearer to God than when it stood in primeval innocence. It was very near to Him in Eden, when every part of our moral and spiritual nature was in touch with God, but that was no such nearness as results from the incarnation. How little we can comprehend it! But we can see how marvellously near to God, is human nature brought in the person of the Godman. In Him we see all the thoughts, feelings and experiences of unfallen human nature, taken up into the self-consciousness of the eternal Son of God, and made his own, so that it is the same person who says, "I thirst," who declares, "before Abraham was, I am."

The *third* period is that of the Holy Ghost. It is the period in which we live. It was inaugurated at Pentecost and reaches on to the consummation of all things. What then is the special work of the Holy Spirit during the present dispensation. Is it not to bring men into living union with the Godman and then through Him into conscious union with God? The Divine Spirit provides the outward means for effecting and perfecting this union, in the Word which He has inspired—to be an unerring standard of faith and life, and the external instrumentality for regenerating and sanctifying those who are far from God. And he calls the Gospel ministry to proclaim the truth, and press it home on the hearts of men. We are said to be begotten by the Word of God, and to be sanctified by the truth, and we are taught by the apostle, that "pastors and teachers" have been given, "for the perfecting of

the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." But all this is outward, and appeals to us in the way of moral suasion, and would avail little did not the Holy Spirit accompany the external means, by the secret and inscrutable working of His power in the hearts of men. Paul may plant and Apollos water, but God giveth the increase. It is the special office of the Divine Spirit to quicken the dead to a new and higher life. It is His to convince men of sin, of righteousness, and of judgment. It is thus men are led to understand the truth in its personal bearing, yield to its power, and embrace Christ as a Saviour from the guilt and power of sin. The quickened heart responds once more to the Divine voice, and is brought by the leading of the Divine Spirit into living union with the Godman, and through Him into union and communion with God. Through Jesus Christ we have access by one Spirit unto the Father. Thus our inner nature is brought once more into vital touch with God. The gulf which sin had made, is not only bridged by the incarnation and the atoning work of Christ, but the redeemed are enabled to pass over it, and are brought back to God.

In the heavenly state to which we look forward, all that is characteristic of the periods of the Father, of the Son, and of the Holy Ghost shall remain, and be made permanent. Nothing essential shall be lost. What is distinctive of each shall abide in the grand result. The design which God has been following in all the ages, will then be accomplished, and the union of His redeemed with Himself, shall be complete and perfect.

In this life the contradiction inherent in the temple, remains in the best of Christians. They are near to God. In Him they live and move and have their being ; and they are very near Him in Christ, but still sin keeps them ever consciously at a distance from Him. However high we rise, in this world, in the Christian life, the darkness and unbelief due to remaining sin, lower its vigour and mar its triumphs.

But in heaven all will be different. The last foot-prints of sin will be removed from the redeemed. Nothing that defileth shall enter the Holy City. All that separates from God has disappeared. And there His servants are like him and they see Him as He is. There is no longer any place for a temple there. No meeting place for God and and His people is there required, for they have met in a union complete, perfect and permanent. No more are means needed to bring men nearer to God, to remove guilt, to restore to the divine favour, or to remove the stain of sin. The work is done. The Divine image is restored, and every part of man's moral and spiritual nature is once more in touch with God. No more is it necessary to keep men at a distance from God in order to inspire them with reverent regard for His Majesty. For the nearer they now get to Him, the deeper is their insight into His matchless excellency, and the profounder their homage of adoration and praise.

What then is the practical use we should make of this glimpse of the City of God for which we look? It is surely that Christians should seek to be fellow-workers with God in His great design. We have seen that that design is to bring our moral and spiritual nature back into living touch with Himself. We should clearly seek to be workers together with God in promoting the highest welfare of those around us, and in working out our own salvation with fear and trembling.

We cannot doubt that the low state of religion among us, is largely due to the fact that so few Christians make it the steady, conscious purpose of their lives to live in touch with God.

Let me not be misunderstood: "If we say we have no sin, we deceive ourselves and the truth is not in us." It does not make us holy, to delude ourselves with the notion, that we are already free from sin. What some regard as freedom from sin, is not the result of bringing their life up to the standard of God's perfect law, but of bringing the standard of the law down to the level of their life. This can only foster delusion. But surely we should steadily make that our aim, which God is aiming at for us. We should seek to "apprehend that for which we are apprehended

of Christ Jesus." There is much of our life, which is not in touch with God, nor in harmony with His will. It should not be so. The thought of God, or of His love should never be unwelcome to us. We should never go where we cannot take God with us. Our thoughts, our plans and our pleasures, should all be such that we can have God with us in them.

This is a high ideal of life, and if you set it before you, you will often fail. But it is better to aim high and fail, than never to make the attempt. And if with each failure you fall back on the blood of Christ for pardon, and the grace of the Holy Spirit for support, you may resume the struggle, renew your strength and come off successful in the end. Thus your life on earth will prepare you for the life of heaven, and will bring you so near to God, that it will seem no great transition to you, when you step across the narrow stream and enter the City of God without a temple.

You have reached an important waymark in your history as a congregation, which may well call for solemn yet thankful retrospect. Fifty years have run their course, since this congregation was organized, and during half a century it has carried on a work freighted with momentous interest, to all who have come within the range of its influence. While you are to-day, doubtless sensible of many shortcomings, you can raise your pillar of grateful remembrance, and thank God for what His grace has enabled you as a people to do.

Of those who were active at the formation of this congregation, fifty years ago, how few remain to take part in this joyful commemoration! They are like the grape gleanings in the outermost branches when the vintage is past. Of the goodly band of elders who served the congregation so faithfully, [illegible] eight years ago, when I first became acquainted with it, only one continues in active service. Another, with his work done, seems waiting by the river for the summons to pass over into the Land of Promise. Your first pastor, after half a century of faithful work is still here in goodly vigor, and you have to-day been privileged once more to hear the Gospel from his lips.

But of the rest, how few remain who can recall the early struggles and successes of the congregation! Ever since I was called from the pastorate to my present work, what a change in the membership? How many old faces are absent, and how many new faces are present. But still, thank God, the work abides and advances. The servants die, but the Master lives. The workers pass away, but the work goes on. In this city, we see the result of the work done in those early days, in the younger congregations which drew their original membership in whole or in part, from this congregation, and which now like goodly daughters surround their mother church. It is seen in the Ottawa Valley, where its influence has told powerfully in favor of vital religion, evangelical truth and sound morality.

But it may be affirmed of you, as of all christian workers, that your best and highest work is not now visible to the eye of sense. It is not found in the Ottawa Valley, or in Ottawa City, but in the City God.

What fills the eye now is preparatory and unfinished, and ever marred by human imperfection. But we look for a time, when the work begun on earth shall be seen completed in heaven, and the contradiction inherent in the temple and the christian character shall disappear, when that which is perfect shall have come, and that which is in part shall be done away.

Brethren, I recall with you thankfully the memory of God's goodness in the past, and I congratulate you heartily on the happy circumstances, which mark your entrance on the second half century of your history. I trust that in the years to come, cleaving close to the master, you will continue to enjoy in richer measure the Divine benediction. My heart's desire for you is, that you may always cherish and uphold the Gospel of the Grace of God, that with growing vigor and love, you may throw yourselves into the aggressive work of the Church, and that you may be honored of God to lead many to Christ, and prepare them for a home in the City of God without a temple.

ADDRESSES

BY

Rev. Jas. Ballantyne, Rev. Wm. McLaren, D.D.

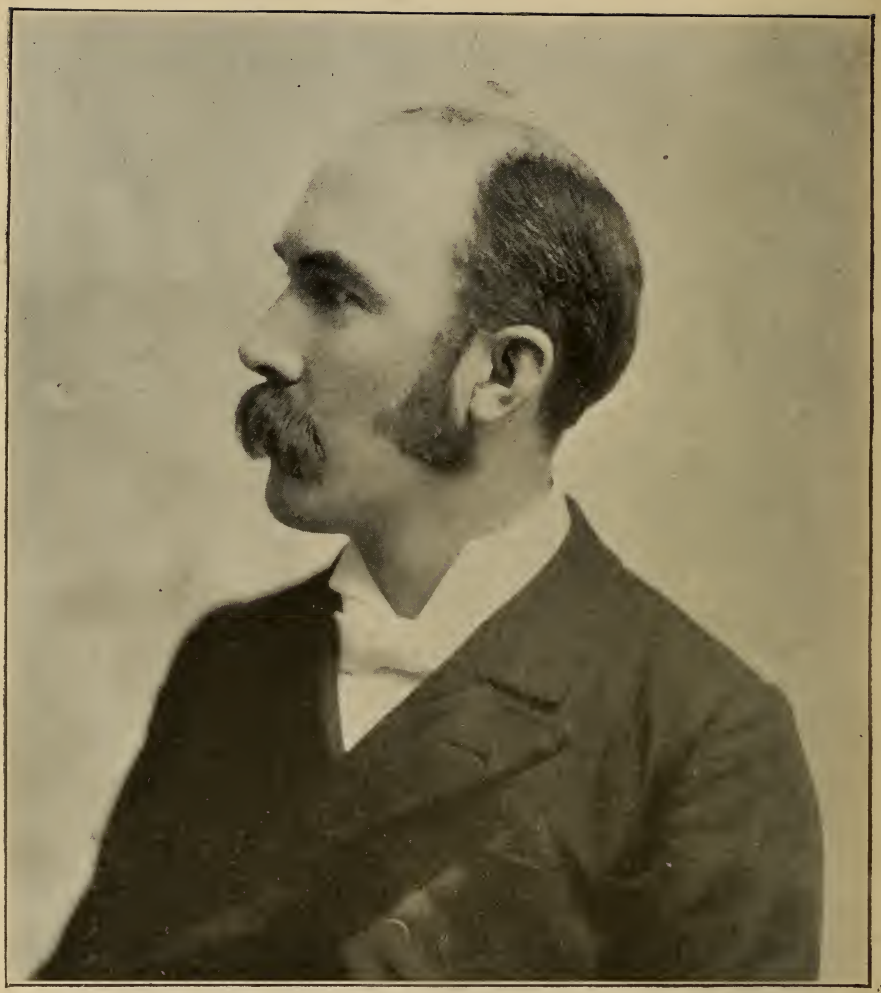
Rev. Thomas Wardrope. D.D.

Delivered in

KNOX CHURCH, OTTAWA,

Sunday Afternoon, 11th November,

1894



REV. JAMES BALLANTYNE.

Rev. James Ballantyne—

2 Samuel, v., 10.—"And David went on, and grew great, and the Lord God of Hosts was with him.

Especially to those who have reached the years of middle or advanced life, does such a memorial as we are keeping appeal. And just in proportion to the extent of their moral culture, do men seek to keep fresh the memory of past rare experiences. To hear one say "I do not know; I cannot remember," when questioned as to important facts of the past, such as the birth or the marriage, implies a want of those feelings that go to make up much of the beauty of life. For it is the element of affection, that in the recollection of such events and in to-day's celebration, finds its strongest expression. It is not as if we were met to commemorate the establishment of a business firm, or to rejoice over the erection of a building. Intelligence, intellect, power and energy are worthy of praise; but after all, it is love that reigns supreme, and therefore at this time, experiences in connection with the life history of this congregation, to which the heart has been linked and by which the depths of our joy, or our sorrow, were stirred are fondly recalled. Yes, even though some of the days that are gone, were filled with anxiety and trial, the soul's affections are not lessened, but rather deepened thereby. Like the vessel that has returned from a long voyage and is now moored in the quiet, secure harbor, the peace and the serenity around, are but enhanced by the remembrance of storms encountered.

The impressions that are revived to-day, cannot be as strong in the minds of the young, as of those to whom they were once real, for no merely intellectual effort is sufficient to recreate them. It would be a mistake, however, to suppose that this occasion is without interest for the young, or devoid of purpose in its bearing upon their life. The children have their birthdays, and it almost seems as if the anniversaries of national and religious life, were specially adapted to youth. Is it unreasonable to expect, that our commemoration may be of even greater profit, to those who have

had little part in the events remembered, than to the men and women who actively shared in them? The Jubilee in Old Testament times, was hardly intended to meet the wants of the young. It reminded the generation about to leave the stage of life, of God's wonderful dealings with them, but it also inspired and strengthened the faith of the young, that God would be with them as He had been with their fathers, that He was at every moment of their existence caring for them, and that His promise of righteousness, to fill the whole earth would certainly be fulfilled. We likewise go back to the beginnings of our history and during these days of meeting, ponder on the facts that have marked our course as a people: let us by them be assured of the Lord's faithfulness and that He will not forsake us in the time to come.

The text of Scripture that I have chosen, as appropriate to this afternoon service, gives the Divine answer to the desire that fills every young soul. It reveals the secret of true success in life. It is the solution of the problem, that confronts every one, entering on the serious business of life. The appeal is made to the life of a man, whom all of his race regarded as successful, and he is declared to have prospered, because the Lord God of Hosts was with him.

Now it is possible to read that Old Testament story and think that other reasons explain his success. David belonged to the first rank of statesmen. This verse appears in connection with the choice of Jerusalem as a capital. That city was to be the joy of the whole earth, beautiful in its situation, formidable in its strength, and charming in its surroundings. In the choice of his capital alone, the King of Israel gave proof of the wisdom and sagacity of a statesman. David was the most highly gifted of the Hebrew poets, and he has left us the richest legacy of sacred words, that human lips have ever sung. The stream of melody that came from his heart, has made glad many generations, and Christian people of our day, love and sing these songs of the son of Jesse, as heartily as did the lonely exiles in Babylon, but with the added meaning of centuries of christian experience. Then David had military genious, and with a wider sphere, might have been classed among the military leaders of

the world, for on many a battlefield he displayed his prowess, as he extended his kingdom from the river to the ends of the earth. He was in short a born leader and ruler of men.

Do we say that these elements of character, would as a matter of course, make David great and prosperous? Let us hear what the God-guided historian says. All these facts were known, better known then than now, yet we are told that his strength was not in them, but in the presence with him of the Lord God of Hosts.

It is ours to rejoice to-day over the prosperity of the past because the Lord God of Hosts hath been with us. And now looking towards the future, if truly prosperous days await us, there must be obedience to this same requirement. This does not mean, that the Lord will give us success and relieve us of all hardships and difficulty. Not at one bound did the ideal King of Israel become great. He was not cradled in luxury; God had set him apart for the throne, but he did not at once come to it. From the wrath of King Saul he had to flee. His home was in the cave and on the mountain side. His path to greatness was strewn with obstacles. And it is not otherwise with us in the attainment of the high ideals of life. Generally speaking, success comes through study, diligence and trial. Resistance is almost necessary to the development of power; and it is a great misfortune to any youth, to have no difficulties to contend against.

Now, the lesson of this text is, that we are not to be discouraged, if in youth, hindrances are placed in our path; nor if there seem to be checks to the progress of our inner life. It is not in a day, nor in a year, nor in many years that we reach the crown for which we are striving. We come up to the goal, only after we have passed over many a rugged road of self denial. But let us not be cast down if the Lord is on our side.

This leads us to ask, how can we make sure that this Lord of Hosts will be for us? How can we win His help on our side? By choosing Him as ours. Among the Greeks and Romans there was a very familiar parable called the "Choice of Hercules." It told how Hercules, the son of Jupiter, who slew monsters, and reformed abuses, and redressed human wrongs, and was the type to these

people of all who lived virtuous lives, how he went forth one day to commune with himself, and make the great choice of his life. As he was seated in thought on a green bank there came to him two maidens. The one promised all the delights of sense, the pleasures of the wine cup, ease and luxury. The other bade him live, not for sensual delights, but for noble deeds; she urged him not to devote his life to selfish pleasures, but to the good of others. And turning to this latter, Hercules gave his hand to her, and thus became the representative of all, who have shunned the delights of sense and lived laborious days for the welfare of the world.

This story from ancient mythology I mention, that we may learn that men have always felt, that there was a critical time, when the choice of good or evil must be made. To every young person, the choice of Hercules comes; youth is the critical period of life, when there is the greatest danger of yielding to sin and temptation. It is the time when we usually make the other choices, that reach so far in their results; we choose our occupations, our family ties, we form our most enduring friendships then, and this is the time when, as a rule, we decide whether we will serve the Lord or not. There is in every country, a point from which the water that falls, flows in one direction to one sea, or in an opposite direction to another sea; so that the distance of an inch may determine whether the particular drop that falls, will go on its mission to this ocean or to that. Youth is for us this watershed.

It is important that we know, that in every one there is the power of choice. The Lord of Hosts was with David, because David had chosen him. Every christian is a christian, because he chooses to let the Lord into his heart. Every impenitent sinner is what he is, because he chooses to be so. When the Saviour said to Peter and Andrew "Follow me," he addressed them as rational beings, who had the power of choosing his service or following the old life. Just as distinctly, as Moses said to the Israelites, does the God of mercy and love say to us, "I have set before you life and death, choose life.

So when we ask how are we to avail ourselves of the conditions of true greatness in life, we find there are abundant encour-

agements to seek it. Seeking the life that Jesus holds out to us, seeking it aright, and seeking it in time, we cannot make of life a failure.

And I am sure of this, that whatever events it may be our privilege to commemorate in years to come, whatever the measurements be of the life beyond this present, we know nothing certain of days and weeks and years, one point we shall keep in remembrance, that hour when we first made choice of God as our God, that will forever be kept sacred by us, as the marriage day of our souls to God, from which we date any prosperity that has blessed us, first above all earthly anniversaries, remembered when suns and planets have ceased to move.

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Rev. Dr. McLaren—

I would not have thought it necessary to say a single word in addition to the address to which you have just listened, had my name not been placed on the programme for this afternoon. I am sure, that if these words which you have heard, are received in a loving spirit, this meeting will be memorable to not a few who are present. There are some thoughts, however, which I would like to throw out in connection with this Jubilee meeting. I do not expect that many of you will ever see another—at least, in connection with Knox Church, Ottawa. I suppose that very few of those who have reached middle age, will ever see another in Knox Church. Only some of the very young may have that privilege. You remember when the children of Israel observed their Jubilee, it was inaugurated on the great day of the atonement. On that day the priests blew the trumpet of the Jubilee, and it was required that they should sound it throughout all the land. I suppose that although Judea was a somewhat small country, the loudest trumpet that ever blew could not be heard all over the land; I think we have no Scripture for it,—but tradition is, that when the priests at the

sanctuary blew the trumpets, every Israelite within hearing, was expected to take his trumpet and give nine blasts, and thus the glad tidings, spread all over the land, over hill and valley, mountain and plain ; and wherever the joyful sound went, it proclaimed liberty to the captive and the opening of the prison to them that were bound ; and it made known the acceptable year of the Lord. Now it seems to me there could not be a happier thought in connection with this Jubilee celebration, than just that every one of you, as your Jubilee has come, should put the silver trumpet of the Gospel to your lips and proclaim all through the community, that the acceptable year of the Lord has come, that the great Atonement has been made, that salvation full and free through Christ is offered to all, and that whosoever will may come, Fifty years ago christian people did not think as much about this duty as they do now, and they do not think as much about it now, I venture to say, as they will fifty years hence. Fifty years ago, there were multitudes in the christian church, who took a considerable interest in churches at home—in their own land—who never gave a serious or passing thought, to the duty of sending the glad tidings of salvation to the ends of the earth. There has been a very wonderful awakening the last twenty years, to this duty. We are, I think, nearer the dawn of a brighter day in the christian church, a day when every christian shall feel, that he must not only attend to the wants of his own community,—of the town or city in which he lives—but should do something to carry the Gospel effectively, to every soul that is perishing, for lack of knowledge. There has been a marvellous awakening to this duty recently, and all manner of associations, societies and organizations have been instituted, each aiming to do some worthy service for the Master. And yet I feel that with all this multiplication of machinery, there has not been a corresponding increase of power and effectiveness. There seems to be something still lacking—what is that something ? You have seen a railroad train, rushing along with tremendous speed and force. I know few things, that give us a greater impression of power, than a train in motion. But, you have seen also the rails in position, the train in its place, and the engine before it, the fuel in

the furnace, the water in the boiler, and the engineer at his post, but the train stood dead and motionless. What was needed? Was not everything there? Why did the train not rush swiftly on its way? One thing was lacking; the spark to kindle the fuel was not there and the water did not boil, to generate the power to drive that locomotive. And surely, if there is one thing above another which is needed to day, it is not more machinery in the Church of God, but it is the power of God—to make it effective—the energy that works in the heart, that clothes the words spoken by human lips, with the power and demonstration of the Spirit. This is what is lacking. And should this Jubilee be followed, not only by an increased effort to make the Gospel trumpet sound the glad tidings, in the ears of all who have not heard them, but be attended by something of the power which enabled Elijah, on the top of Carmel to bring down fire from heaven upon the altar,—then you will see abundant evidences of progress and success, in connection with your Christian work, until the influence of this congregation, spreads far and wide, to bless the world wherever it is felt.

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Rev. Dr. Wardrope—

My dear children of the Sabbath School and members of the Bible Class, young men and women, let me say that I hope you will give good heed to all these things you have now been listening to, lest at any time you let them slip. I think it best that our service this afternoon should not be prolonged beyond the usual hour. We have not heard too much, not a sentence, nor a word. The second address followed the first with a proper enforcement of its great truths, and now to enter upon any new line, or even to follow that route along which we have been led, would be inexpedient at this hour of the afternoon. I will, therefore, not detain you just now, especially as I hope to take part, if the Lord will, in the

Communion Service on next Sabbath Day; and if the Superintendent of the Sabbath School will kindly give me ten or fifteen minutes in the afternoon of next Sabbath, I shall be glad to address a few words of counsel and encouragement to the children. Meanwhile let me say that we ought all, young men and old, to lock up in our hearts those great truths to which our attention has now been turned, and may the Lord direct our hearts to Himself and bless us with the experience of them, and the power of them, and to His great name shall we give all the praise.

Programme

of JUBILEE CELEBRATION

—OF—

Fiftieth Anniversary of Knox Church,

OTTAWA,

Monday Evening, 12th Nov., 1894.

REV. JAMES BALLANTYNE, Chairman.

❋ ❋

ORGAN VOLUNTARY - - - - Prof. Smythe

INVOCATION.

CHAIRMAN'S ADDRESS.

VOCAL SOLO - "*Abide with Me*" - Torrington
Mr. JOHN E. MILLER.

ADDRESSES.
Rev. Drs. WARDROPE and MOORE.

VOCAL SOLO - "*The Better Land*" - - - Cowen
Miss CHUTE.

ADDRESSES.
Rev. Dr. McLAREN and Rev. W. T. HERRIDGE, B.D.

QUARTETTE - "*Lead Kindly Light*" - Dudley Buck
Messrs BEDDOE, JOHNSTON, MILLER and THICKE.

ADDRESS.
Rev. WALTER WITTEN,

VOCAL SOLO - "*The Children's Voices*" - ———
Miss CHUTE.

ADDRESS.
Rev. WILLIAM McINTOSH.

DUET - "*The Lord is my Shepherd*" - ———
Miss CHUTE and Mr. MILLER.

ADDRESS.
Rev. Dr. BENSON.

DOXOLOGY - - "*Praise God*," &c.

= Benediction =

Chair taken at 7.30 o'clock.

ADDRESSES

BY

Rev. Jas. Ballantyne, Chairman,

Rev. Dr. Wardrope. Rev. Mr Herridge,

" Dr. Moore, " Mr. Witten,

" Dr. McLaren, " Mr. McIntosh,

Rev. Dr. Benson.

Delivered in

KNOX CHURCH, OTTAWA,

Monday Evening, 12th November,

1894

Rev. Mr. Ballantyne (Chairman)—

Christian friends : I wish to say first of all on behalf of the congregation of Knox Church, and for myself, how very much we have been gratified by the presence at our services yesterday, and at this meeting to-night, of so many from the sister Presbyterian congregations of the city, as well as from other communions. These signs of sympathy and regard we, as a congregation, shall not soon forget ; and to my mind Christian unity had better not be spoken about at all, unless we are prepared to recognize in one another, fellow laborers in the same cause, who are working for the one Master, unless we are ready to rejoice in the signs of prosperity among others, as well as among ourselves.

It is a matter of regret to the Committee, that they have not been able to find on the programme, places for all whom they would have desired to address this meeting. We had with us yesterday, the Moderator and several other members of the Presbytery, and we would not have denied ourselves the pleasure of hearing them except for pressure of time.

The rejoicings that have marked this occasion would have been more complete, if it had been our privilege to have with us the Rev. Mr. Farries. I know he is not absent from the thoughts of those, who have been accustomed to worship in this place, and I am sure in many hearts, there is a very grateful acknowledgment of the work he was permitted to do here. He has written to say, that on account of the opening of his own Church, which has been rebuilt, conflicting with his engagement here, he is not able to be present with us.

It would be difficult to analyze the feelings that fill our hearts to-night. There is always something strangely interesting and affecting in such a historical occasion as this. Recollections crowd in upon us, hopes for the future are bright, and we allow our minds to wander to the founding of this Church and to the future, when others will occupy the places we are filling.

Yesterday afternoon, Dr. McLaren spoke to us of the manner, in which the Jews, were commanded to begin their Jubilee. It was by the blowing of trumpets throughout the land. It will not, I think, be inappropriate that we should in the public way we have chosen, make mention of God's goodness to us, and of what He has accomplished through the agency of this Church.

But there was another feature of the year of Jubilee. There was a proclamation through the land, of universal liberty. All slaves were liberated. Some of these were made slaves by the burden of debt. One feature of our Jubilee services should be, if possible, to make proclamation that this congregation is free from debt. There has been a debt of some fifteen thousand dollars on the property of this Church. I am glad to be able to say, that this entire amount has been subscribed, but we hope to-morrow evening to give fuller particulars of the effort which has been made by this congregation.

I feel we shall be freer henceforth to do the work of the Lord efficiently in this place. I am glad beyond expression, to witness this evidence so early in my pastorate, of loyalty and hearty co-operation on the part of this people.

These figures, 1844 and 1894, may mean much or little, according as we understand the space between them. In this case it means a history of which no congregation need be ashamed.

We were reminded last night, that this Church shall not always endure. Other pastors will fill this pulpit ; other faces will look up from these pews. These walls will one day crumble, but let us hope, that the spirit which has animated this people in the past, will continue to animate them, and that we shall be blest ourselves and be a blessing to others.

———

Rev. Dr. Wardrope—

Mr. Chairman and dear friends : I am not sorry to have had the six-minute limit prescribed. I shall be very glad to keep within it to-night, so that those who come after shall have equal time.

I have just been reminded by a friend, of an incident connected with my ordination fifty years ago. I may relate it to you, as it may interest some of you. The elder Dr. Burns, who had just come out from Scotland, Mr. Smart, of Brockville, and Mr. McLean, of Picton, were then taking part in the ordination services. Mr. Smart, Presbytery clerk, had been educated in England, and was not very familiar with the modes of the Scottish Presbyterian Church. He was very much amused when Dr. Burns, the Moderator, instructed him to go to the door of the Church and proclaim on the street, that any valid objection to the ordination must be made then or never. "But," said Mr. Smart, "the people are all inside—there are none outside." "No matter," said the Moderator, "the forms of the Church must be complied with."

The ordination took place in what was known then as the "Methodist Church, Upper Town."

My ministry began here when there was a good deal of excitement, and a good deal of feeling, in connection with the movement which had resulted in the organization of the Presbyterian Church of Canada, then known as the Free Church. It was, however, my great satisfaction, and a source of abiding joy, that my relations always continued to be pleasant, with those from whom I had been constrained to separate.

The late Mr. Durie soon came out from Scotland, to be pastor of St. Andrew's here. Then broke out the immigrant fever ; and that, along with other influences, brought him and me close together. Throughout one sorrowful summer, we labored among the immigrant sheds, and, at the close of it, he died, a martyr to his too zealous efforts on behalf of the fever-stricken.

Our relations were such, that no ripple of discord ever disturbed them. Later on, Mr. (now Professor) Gordon was to me as a younger brother.

Then, with our brethren of the Methodist Church, I was on the most cordial terms. I believe that I know far more about their doings and meetings and conferences, in those early days, than Dr. Benson here. I think I could tell him many things he does not know, but that might interest him.

Mr. Peterson, who had then a circuit on the other side of the river, said in a missionary meeting, in the Methodist Church: "Mr. Wardrope is everywhere. He is the most itinerant preacher I know of—wherever I go I am sure to meet him." It was so, in reality, and the plain truth is this, that I was, doubtless, too much of a missionary to be as efficient as, possibly, I might otherwise have been in my own pastorate. But my inclination fell in with the exigencies of the times, and the demand was so great for service, up and down the Ottawa Valley, that I had no disposition or desire to resist it. I believe, if such had been my lot, I might have made a very fair circuit rider.

I would just say a word of those with whom I was associated in the eldership; the number in all, in my two pastoral charges, having been forty. I mention this as a rather singular thing, and I think a remarkable thing, that now at the end of fifty years, twenty-eight out of those forty are still alive. During my pastorate here, of twenty-four years, there was the death of only one elder, George Sieveright, who, after having lived ninety-three or ninety-four years, was at last called away. That was the only elder whose death I had to mourn while I was here in the pastorate.

I might go on indefinitely, but I recall the very seasonable hint of my friend in the chair. I sincerely wish that these services may tend greatly to the enjoyment and profit of the congregation and of all concerned.

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Rev. Dr. Moore—

I am very thankful that I do not preach for the Emperor of Germany. I am sure, if I did, he would have to complain of longer than six minute sermons; but, while not sympathizing with the Emperor's request for short sermons, I think, on some occasions, brevity might be considered the soul of wit.

I can never forget the friendly relations that have existed in my intercourse with Knox Church; nor can I forget that when Bank Street Church was founded, Knox Church included St. Paul's, which has since sprung into existence, and has large claims upon our regards. Hence, I am very much in the position of the man who had the misfortune to fall in love with two ladies at the same time. He said: "How happy could I be with either, were t'other dear charmer away." It is satisfactory to relate that the kindly relations, so happily begun, have continued uninterruptedly all these years.

I think Knox Church is to be congratulated on the character of its pastors, and the terms of service which they have filled. Mr. Ballantyne has come so recently among us, that he can scarcely be considered as included in the fifty years past, so that three pastors only have extended over this full term. I have been acquainted, somewhat intimately, with all of them. I can say nothing more than this, that the honors which have been heaped upon our friend, Dr. Wardrope, who was made Moderator of the General Assembly, show the high place he holds in the esteem of the Church. And the fact that such grave and sacred responsibilities were laid on Professor McLaren, by his appointment to the chair of systematic theology, in Knox College, is ample proof of his character. No one could be appointed to such a position but a man, whose ability and knowledge commanded the confidence of the whole Church. In these days, when men are examining the foundations on which all things rest (the foundations are strong, growing stronger with every year that is passing over us), it is a satisfaction to know that the young men coming out from Knox

College, while in sympathy with all that is good in the modern spirit of enquiry, exhibit a soundness in the faith which is the best guarantee of the present standing of the college and its professors.

Then reference has been made to the eldership of Knox church. I shall not refer to any of the gentlemen who have been made elders since I came here; but of those in active service when I came here, there are two or three still living who certainly deserve to be held in honor by the Presbyterians of the Ottawa Valley.

Of those who have passed over, and entered into rest, I might name Donald Kennedy and Alexander Kennedy, both men of sterling integrity, both staunch pillars of the Presbyterian Church.

Of those living, two are laid aside from active service. I refer to Mr. William Taylor and Mr. John Durie. These men have served their time, and may be regarded as having been honorably relieved from further active effort in the Master's cause. Only one other remains to be mentioned, and when I mention his name, I am sure you will recognize the propriety of all that I have to say regarding him. To his public spirit, the wisdom and soundness of his judgment, and his readiness to exhibit self-denial for the general good of the community at large, Presbyterianism, and the Ottawa Valley, are much indebted. In every line of public effort and public charity, the name I am about to mention, must be recognized as standing in the first rank. I refer to Mr. George Hay, so long and so honorably connected with every good work in this city. I would say more about him, only that I thought I saw him in the audience when I came in, and I do not wish to embarrass him.

I want to congratulate the congregation of Knox Church on the splendid effort they are making to clear off their debt. I am sure that every Presbyterian feels like congratulating them; and we all rejoice to know that Knox Church has cleared off its debt. In this we may not be altogether disinterested. We are all anxious to raise as much money as possible for missions, and augmentation, and the other schemes of the Church; and we know perfectly well that, having got your shoulders from under the

present yoke of debt, you will be able to contribute more to these schemes than it would have been fair to have expected in the past. Your effort in this regard may have wider results than you at present anticipate: in this, that some forlorn, debt-burdened brother, seeing your example, may take heart again, and so emulate your example, and set himself and congregation free from the debt which has hampered his efforts. Wishing you all prosperity, and with a desire to keep within the six minutes, I shall now resume my seat.

Rev. Dr. MacLaren—

It has given me very special happiness to be in Ottawa on this occasion, and to take part in these Jubilee services. I have no such claim to speak to you as my friend, Dr. Wardrope, has, for my pastorate was a comparatively short one, not much over three years, and, of course, I have no special right to speak as one who had a very long acquaintance with you. And yet there are a great many things that connect me with this congregation, and with Ottawa.

I recall (when I lived in the backwoods, on the banks of the Ottawa, thirty miles to the north-west of you) a visit which we received in my father's house from Dr. Wardrope, then Rev. Thomas Wardrope, just inducted, I think, a few months before, into the pastorate of Knox Church, Ottawa, and from Mr. Alexander Anderson, an elder of the Church. They were on their way up the Ottawa, to do some of that missionary duty to which reference has been made so appropriately to-night. Well, part of the missionary duty which was done on that occasion, I believe, was the conversation held, if not directly with myself, at least with my parents, as to the possibility of some of their sons turning their thoughts towards the gospel ministry; and I have no doubt that

this was one of the influences which had something to do with turning my thoughts in the direction of what has become my life-work and joy.

Not very long after, I came to Ottawa, and began to attend the Grammar School, and I then became a Sunday School scholar in Knox Church, almost the first Sunday School that I attended regularly.

I do not wish you to suppose that my early religious education was entirely neglected, for I had what I regard as the best of Sunday Schools, that is, a Christian home, where father and mother did the work of religious teaching and training. But, as a matter of fact, the first Sunday School I attended for any considerable time, regularly, was Knox Church, Ottawa. From this city I went to Toronto, to attend college, where I commenced my studies in the institution in which I have now the privilege of doing work of a somewhat different kind. So that you see I have had the fortune, or misfortune, of being a prophet in my own country; first as a Sunday School scholar and pastor in Knox Church, Ottawa, and then as student and professor in Knox College, Toronto.

Well, these are reminiscences of the past, but I wish to say here to-night that the pleasure it has given me to come back to Ottawa, has been very great. What happy relations I had with this congregation, during the time that I was engaged here in the work of the ministry! Judging from my own experience, Mr. Chairman, you may have good courage in entering on the work that lies before you, because I can say, without intending to flatter anyone present, that I have no higher wish for any minister, than to have associated with him such elders, office-bearers, and members as I found in Knox Church, Ottawa.

But many of these noble men and Christian workers are no longer here; and it throws a shadow of sadness over me, when I think that not a few of those with whom I was so pleasantly associated, more than twenty years ago, have finished their course, and have passed beyond the veil; but, thank God, we can think of them all now, with a sense of comfort and joy.

I think you are entering on the second Jubilee of your history under very auspicious circumstances. I am sure, if you succeed, as I believe you are bound to succeed, in clearing off the incubus of your debt, that you will have every right to put the Jubilee trumpet to your lips and give it a loud and long blast. You will feel freer to enter on the course before you, and you will, doubtless, devise more liberal things, and achieve greater things, for the advancement of Christ's kingdom.

I may venture, as a senior minister and professor, to congratulate you, as a congregation, on the gentleman you have secured as your pastor. I am familiar with his course in the University of Toronto, I know his career in Knox College, and I am acquainted with his personal character, and his ministry in London, and I am persuaded that you have every reason to thank God for the gift He has bestowed upon you. And I trust that he, also, may have cause to thank God for the people given to work with him, and to hold up his hands in the gospel ministry.

This congregation enters on the second half century of its history with very encouraging prospects, and I feel assured that whoever lives to see its next Jubilee, will see a time of even greater prosperity, and of more abundant fruitfulness than that which makes us glad to-day.

I am delighted to be present, and to share with you in the joy of this happy celebration ; and my pleasure is greatly enhanced, to see so many from other congregations rallying round you and showing their Christian sympathy and affection for you, at this important juncture in your history. May this spirit always prevail, and may God's blessing rest on you and them.

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Rev. Mr. Herridge—

I am glad to say that I feel as much at home here to-night, as if I had been born in an atmosphere of Jubilees, and had never breathed any other. It seems to me that there is everything to make me feel at home. I look at your pulpit and I remember that its present occupant is a college contemporary of my own, whom I esteem for his fine intelligence, and his earnest Christian character. I look at these pews and I see in them many familiar faces, with which I became well acquainted only a short time ago, during my brief but interesting pastorate of this congregation. And, though some of the meetings which we held at that time, were not altogether of a Jubilee character, but rather a kind of preparation for a Jubilee, yet we came out all right in the end, and I think I may say that, so far as I know, we parted from each other with mutual regrets. At all events, I shall never forget the kindness extended to me by members of this congregation, during the time I had the oversight of it.

And then, when I listen to the sweet voices around me, I still feel at home ; almost as much so as if I were in St. Andrew's Church. When a representative of your congregation came to me, to ask the assistance of a few members of our choir, for your Jubilee services, I said he was welcome to the whole, and I regretted that, on account of other engagements, I could not join the number.

But I am not here to tell the audience how comfortable I feel myself, but rather with the purpose of offering to you the greetings of that Church, of which I have the honor to be pastor. At a recent meeting of the Kirk Session of St. Andrew's Church, the following resolution was passed, and I read it now because I think it furnishes an appropriate text for the remarks which I wish to make.

"The Kirk Session of St. Andrew's Church having learned that the congregation of Knox Church is about to celebrate a Jubilee, desire to convey to their brethren the warmest congratulations.

"Being the oldest Protestant Church in this city, St. Andrew's naturally views with especial interest the growth of religous organizations amongst us during the sixty-eight years of its existence. As the mother of a large family, it cannot but feel some honest pride in the children that have sprung from its loins; and it will be gratifying to them to know, that so far from showing signs of decrepitude it was never more prosperous than it is to-day.

"We have watched with sympathy the advances made by Knox Church throughout its career, the steady perseverance with which it has vindicated its Presbyterianism, and the evangelical temper which has always characterized its work; and we count it a happy circumstance, amid the many changes of life, that its first pastor in his green old age, and its last pastor in the strength of his manhood, should appear as contemporaries in this joyous festival.

"While this Jubilee is, in a certain measure, commemorative of a severance brought about by honest conviction, it is a matter of thanksgiving that no one now thinks of it that way except when consulting historical documents. We rejoice with you in a Canadian Presbyterianism, which is one in name, and one in spirit, and our earnest prayer is, that through God's blessing, you may long continue by your efficient Christian services in this community to illustrate alike its bright days and its dark ones, the motto of our beloved Church, 'Nac Tamen in Consumebatur.'"

I think you will see, sir, that it was necessary for me to be furnished with some such authoritative document, as I happen to be too young to have followed personally the career of this congregation. It is seldom, nowadays, that youth is placed at a disadvantage, but this is one of the rare occasions, on which one could wish to be a little older than he really is.

Members of this congregation, feel an honest pride in the attainment of mature years, and I congratulate you on your courage in not only acknowledging, but in openly boasting of an age, which most people are anxious to conceal, as long as possible.

I am here, however, sir, to convey to you greetings from a church older still. St. Andrew's was founded sixty-eight years ago,

on the very spot now occupied by the present edifice. It is, therefore, but in the nature of the case, that she must always be the Cathedral Church of Presbyterianism in this city, the precursor, and, in many cases, the direct source of the many thriving ecclesiastical establishments that have sprung up around her.

If you do right, as I hope you will do, it is impossible for you to say, how much of that impulse towards right, comes from the excellent ancestral training you have had.

On the other hand, if you do what is wrong, you are quite old enough to assume full responsibility.

It cannot be claimed that St. Andrew's Church is in all respects, like that which the Apostle pictures in his graphic image of the Jerusalem above; but I think we may claim to be a "free Church," as free as any church can be, in all the essential elements of true Christian freedom; and, however that may be, there can be no doubt about it, that St. Andrew's is the mother of us all. As a resident of this city for eleven years, I have watched with the keenest interest, as have all the members of my congregation, the growth of this Church, and the heroic way in which, from time to time, it has met its difficulties.

It has always seemed to me, sir, that the welfare of one Church involves the welfare of every other, that the growth of Christian sentiment in one church, contributes to the growth of Christian sentiment in every other, and that such a thing as jealousy is entirely out of place. The faster you grow—I do not mean merely in numbers, for the demon of statistics has entered too much into ecclesiastical affairs—but the faster you grow in true Christian zeal, and Christian efficiency, the more you will delight the hearts of all sincere lovers of the Lord Jesus Christ.

There have been some persons asking me, "What is this Jubilee for? What does it commemorate?" I have tried to explain to these inquirers. I have said in effect, "You do not understand this matter. You do not know, that fifty years ago, a small band of Christians formed themselves into a church. They moved to Daly street, and there prospered, and then they were forced to divide themselves into two halves, and one took the

name of Knox Church, and, as a matter of fact, the other did not." If my explanation is not satisfactory, I refer the inquirer to the historical document which is to be read here to-morrow evening, and which will make the whole subject as clear as noonday.

And even supposing some persons still remain unconvinced, I do not know that it matters very much. The word jubilee is not necessarily connected with a period of fifty years. No doubt the Jewish Jubilee was fifty years. But we are not Jews. We are Christians. A Jubilee is any period of great rejoicing; and if a Church, which in a few weeks has raised fifteen thousand dollars to pay its debt, is not entitled to a Jubilee, I should like to know who is. If you should repeat that achievement, I think you ought to have another Jubilee, and I hope we may all live to see it.

But the ecclesiastical Jubilee, it may be urged, generally embraces a period of fifty years, and we know what happened in the Church with which we stand identified fifty years ago—that great movement called the Disruption. There is no reason why this fact should be slurred over. We are bound not only to respect, but we are bound to remember, the deeds of honest, upright men, who, moved by the dictates of conscience, acted as they believed to be right, whether we agree with them, or differ from them; and I am here to say that, in my judgment, that event of fifty years ago had a great deal to do with advancing the cause of Presbyterianism in every part of the globe. At the same time, I do not imagine that this is what we came here to-night to celebrate. If I supposed that this was the prominent idea in the minds of any persons now before me, as a representative of St. Andrew's Church, I should not miss the opportunity of addressing you in the words of the well-known hymn:

> "The year of Jubilee is come,
> Return, ye ransomed sinners, home."

We are not here to commemorate our past differences. We are here, rather, to rejoice in our present unity. We look for the

old dividing lines, and, thank God, they are rubbed out altogether. From one end of this broad Dominion to the other, the Presbyterianism of Canada is one. We all alike, take pride in the same heroic ancestry, who, long ages ago, in the Glens of Scotland, amid perils and persecutions, won for us freedom to worship God. We all alike sing the same psalms of praise. We all believe the same great doctrines. We all unite in preaching the old, yet ever new, Evangel of the Lord Jesus Christ. And we all share in the growing triumphs of a Church which, though at the first, it had a distinctly national origin, commends itself by its broad intelligence, by its fervent piety, by its sound government, to men of all creeds and of all countries, so that, whether they become members of it or not, they acknowledge how much its prosperity is bound up with the best interests of this western world.

I may be too sanguine, sir, but, while cherishing a warm heart towards all sincere forms of worship, I firmly believe that the new Catholicism of the twentieth century, by whatever name you call it, is destined to be essentially Presbyterian in its influences, and in the well-furnished agencies by which it does its work. We have a glorious inheritance, and it is ours to go up and possess it, strong in our love of humanity, and strong in our faith in God!

Rev. W. Witten—

Your Committee have appointed me to speakt o-night, as the representative of the Reformed Episcopal Church, in which Church I have the honor to be a minister. It is especially appropriate that the Reformed Episcopal Church should be associated with you, in this celebration of your Jubilee, and also in every celebration connected with the Presbyterian Church.

For this reason, because the movement was first launched upon the world in consequence of our founder, Bishop Cummins,

of the Anglican Church, taking part in an Union Communion Service, held in the Presbyterian Church of Dr John Hall, in New York City, twenty-one years ago. The wrath of the Anglican Church, at this action, was so great, that it compelled him to leave his Mother Church, and that caused the organization of our Church.

Since then, we have always regarded the Presbyterian Church as our warm friend, although you do sometimes take away from us our best, our brightest, and most promising ministers. But you know the sympathy existing between us. Your clergy are welcome in our pulpits, and into our ministry.

We are one with the Presbyterian Church in all essentials. In all points we are alike, except only in government, and in the use of a Liturgy.

And, perhaps, when you celebrate your Centennial, you may have conceded the desirability of Episcopal government and Liturgical services. There is no telling. Naturally my own preferences tend towards our custom, in these matters, and, perhaps, you may have the same experience, which I can best illustrate by a little story, if you will forgive me for introducing it here.

A little boy had a pet cat, of which he was very fond. The cat had some kittens, and the little boy thought he was just as fond of the kittens, and wished to keep them. His parents objected, and said they must be destroyed; so the little fellow put them in a basket and took them round to the Presbyterian minister, and asked him to buy them. "No, no!" said the minister, "I don't want your kittens; I cannot buy them; and they are too young to take away from their mother." So the little fellow pleaded and said, "Please take them; do buy them, sir, they are such good kittens—they are such good *Presbyterian* kittens, sir." But the minister would not have them, and the boy went away disappointed. A couple of days later, he thought he would try again, and this time carried them round to the house of the Episcopal minister. He was shown into the study of the minister, with his basket of kittens, and there saw the Presbyterian minister sitting, which rather disconcerted him. But he opened

up on the Episcopal minister, and begged him to take his kittens. He received the same refusal as before. "I do not want your kittens, my boy, and I certainly will not buy them." "O, do take the kittens," said the boy, "please buy them; they are such nice kittens, such good kittens; and they are such good *Episcopalian* kittens, sir!"

"Why, you young rascal!" said the Presbyterian minister, "when you came to my house with them you said they were such good *Presbyterian* kittens." "Oh, yes, sir, I know sir," said the boy, "I did say so, but that was two days ago, and they have had their eyes opened since then"

We heartily congratulate you upon this celebration of your Jubilee, and we look upon you with a great deal of respect, because we have not yet attained to the dignity of a Jubilee.

In one sense, of course, our ministry being identical with the ministry of the Anglican Church, we are coeval with that Church in the length of our existence; the associations, traditions, and history of the Anglican Church are our associations, traditions, and history also. But, as a separate organization, we are only just about to attain to our majority, which we hope to celebrate in the next few weeks.

You moved, and now stand for what you believe to be right, and we do also. But you are the more fortunate, in the fact that you are now regarded with loving solicitude by your Mother Church; whereas we are still left out in the cold, and regarded with anything but love and favor by our Mother Church, although we are her last-born, and therefore, presumably, her best born child.

However, I trust the day is not far distant when "the lion will lie down with the lamb," without eating it—when the Roman Catholics, Anglicans, Presbyterians, Methodists, Baptists, Reformed Episcopalians, and all other denominations, will unite and join hands in the worship of the one Father, and the service of the one Christ,

The Roman Catholic is an admirable Church, the Anglican is an admirable Church, the Presbyterian is an admirable Church,

and so are all the other Churches. They are all grand Churches, and all possess noble aims, and admirable characteristics. And it does seem to me, at the end of this enlightened nineteenth century, that we should unite and stand together upon the basis of our many points of agreement, rather than continue to hold aloof, and stand apart, upon the grounds of our differences. Nothing should separate those who acknowledge and worship the one Christ, and whose one great and holy purpose is the honor and glory of God.

What we need is to get down to the common humanity—to the manhood and the womanhood which lies beneath the outer garb of sectarianism. A man may wear a crucifix upon his breast, or an S. S. upon his collar, according to his religious predilictions and temperament, but beneath it all, and in spite of all, "a man's a man for a' that."

Mr. Ruskin says: "There is a Church, a holy Mother Church, wherever one hand meets another helpfully, and that is the only true and holy Mother Church that ever was, or ever shall be." I trust that blessed day will soon dawn, when the hands of Roman Catholics, Anglicans, Presbyterians, Methodists, Baptists, Reformed Episcopalians, and all others, shall meet one another helpfully, and together form the only true and holy Mother Church, that ever was or ever shall be. As we grow broader, we grow more like Christ our Master, and when ignorance, bigotry, and intolerance are banished from our pulpits, ignorance, bigotry, and intolerance will disappear from the pews.

I congratulate you most heartily, and also extend to you the heartiest congratulations of the whole Reformed Episcopal Church, upon this occasion of your Jubilee celebration. I trust, that as you have much for which to be thankful, and for which to rejoice, and especially at this time, in the removal of all debt upon your beautiful Church building, and, as you have many and rich fruits to show during the past fifty years, the fruits of good works, you may reap even a richer harvest in the next fifty years upon which you are just entering, and your Centennial may prove more joyful than your Jubilee.

I wish your new Pastor a long, happy, successful, and blessed ministry amongst you, and I pray that all his faithful work and labor of love, may be crowned and consummated by the blessing of Almighty God.

Rev. Mr. McIntosh—

When the Chairman of your Committee sent me the kind note of invitation to be present, to represent the Church of which I am pastor at your joyous Jubilee, he said it was to deliver a very short speech, and I therefore took it, that it was simply to give to you, our congratulations as a sister church, and to wish you, as we most heartily do, greater prosperity in the coming years than even the past has brought you.

In congratulating you the thought comes to me, "What is the history of a church?" The gathering of godly men and women banded together in the name of the Holy One of Nazareth, having in view each others upbuilding and development in the knowledge of God our Saviour, and reaching out to the lost, bringing them to know Him, whom to know is life eternal. A company of believers in Jesus Christ, their only head. The history of one of these societies—of one of these churches, how marvellous it is!

Few of us can number fifty years. Some of us have seen just fifty years. The history of this Knox Church, in this city of Ottawa, what has it been? The gospel preached faithfully; visiting from house to house; earnest prayer meetings; diligent study of God's word; the faithful following up of doctrines taught; searching out those that have no church home and bringing them in. Doubtless there are those here who have been gathered in, not from Presbyterian families only, but from the highways and hedges, and to-day are rejoicing in the knowledge of their God and Saviour. Others have passed away beyond the shadows, whose pathways have been lighted up, as they listened to the story of a Saviour's love.

There are those, doubtless, who would, if they could, wipe out of existence every church in this city. There are those who think, that the existence or non-existence of the organized church is a matter of small importance to the world, but, sir, if it were possible to blot out every Christian Church in this city, property would not be worth even fifty per cent. of its present value in ten years.

Mr. Chairman and brethren, we are living for the future. Just as we are living for the present in the right sense, we are living for the future, the future of this generation—of the race—of the world. We are living for that future which shall know no ending forever. So what the influence of one christian church is, only the recording angel can tell.

I therefore congratulate this city upon the history of this Church, upon its present standing, on its past, and its future prospects.

We live together, we work together, Presbyterian and Congregationalist. You know what they did centuries ago in Old England. You know what they have done in New England.

What we need is to know more of each other, and to see in each other brothers and sisters in this blessed faith, that makes us men as our fathers have been, who can endure as they have endured, as we may be called upon to endure before this world passes away.

I am glad to be here, to carry congratulations from the little sister across the way. She is not going to be little much longer. She is growing, there is room for her growth, and in that growth, you will rejoice as heartily as we now do in yours. May the Lord build you up and make you of greater strength in His service than ever, until in the great harvest home, you will bring the sheaves home with rejoicing. Then may we all be gathered home, to see the face of Him who redeemed us by His blood, and has made us kings and priests unto God forever.

Rev. Dr. Benson—

Mr. Chairman and Christian friends: I remember when an occasion somewhat like this in its social character (but the induction of a pastor into a Baptist Church), I had prepared some things to say, but was not asked to say them until after nine o'clock, I then wrote across the slip of paper "Never give an address after nine o'clock." Up to this point we certainly have had a very enjoyable and profitable evening.

I bring to you without doubt, the sincere good wishes of the Methodist Church or churches, as you may be pleased to term it of the City of Ottawa. I am one of the young men of Methodism, and yet I have had the privilege of being associated with pastors of Presbyterian Churches in six of the principal cities of our Dominion, and have been pleased to feel a oneness of feeling and aim in all our work, and that work carried on without rivalry, except in this, to seek to accomplish the most good, and do the most for the salvation of men.

I am certain Mr. Chairman when I bring to you from the Methodism of Ottawa, words of warm sympathy and kindly greetings on this your Jubilee meeting, that they are sincere congratulations on the successes that have come to this Church.

I had no knowledge until this evening, that you had started in Ottawa (or Bytown), under the shadowing wing of Methodism. But starting right is always a safe thing to do. I am certain a bright future is before you, and we rejoice with you over the successes of the past.

While we have been listening to the kindly words of Dr. Wardrope and Dr. McLaren, cheering words have also come from the brethren of sister churches in this city. Many of the speakers have drawn our attention to the past. Suppose we now take an outlook into the future. It is important to know where we stand, but it is more important to know in what direction we are moving. It is not well to be stationary—so firmly fixed that we cannot move at all. It is well for us to be progressive, and the question should come to us all "Have we been developing in the past years, the

largest and best christian life? Have we been growing in grace and in the knowledge of the truth? Has there come to us, the brightest and noblest manhood, while sitting under the preaching of God's word, and the teaching which has come from this sacred desk?"

It has been said, and I think with truth, that iniquity flourishes in our cities, that the worst forms of vice, and the viciated classes gather in largely populated centres. We cannot claim a large population as yet, but our city is growing, increasing in wealth and numbers; and now the question comes to us, as members of christian churches, are we keeping pace in proportion to our financial and commercial progress in the moral tone and religious life of the people, who gather within the boundaries of this the capital of our great Dominion? The city is the stronghold of the saloon—the gambling dens and worst forms of vice and crime. The cities to a very large extent control the rural portions of our Dominion. It is a joy to notice the growth of the church in the cities of our land. Every christian church built in these centres of population, and standing for pure christian life, is also increasing the moral strength of the nation, irrespective of denominational lines. We are, I am glad to feel, working away from that small idea, of simply increasing our own Church or congregation. While loving our own communions best, as we should, we long more for the coming of Christ's kingdom, throughout the whole world.

What is needed to-day more than church membership, or rather over and above church membership (every christian should belong to some church), is christian *citizenship*. I do not mean that you should carry your politics into your churches, but I do mean, that we should take our christian principles into political life—business life—social engagements. We want a christian life, that will develop the noblest, truest, and best manhood of the nation. This should be our aim, and towards this end we must as churches bend our energies. We look at the past and what wonderful unfoldings have come to us during say fifty years. What discoveries! inventions! What marvellous facilities for carrying

on the work of the church, as well as strengthening whatever we are pleased to call christian civilization.

In 1807, we had the first steamboat; in 1830, the first railway train; in 1833, the first lucifer matches; in 1838, the first ocean steamship; in 1844, the first telegraph message; then follows the Atlantic cable, the telephone, the electric light and motor. But there are other discoveries to follow, other facilities for advancing civilization are coming. They are coming more quickly, in the opening years of the twentieth century, than they have come in the past. The opportunity for the church universal is upon us. Shall these things tend to the building up of the Church of Christ, or shall they be instruments, in the hands of the enemies of good, for the building up of evil. I pray that the advances made during the past fifty years, may be for the spreading of truth and righteousness throughout this fair land. When England and France, some years ago, united their forces by land and sea against a then common enemy, these united armies had no rivalry in their ranks, except to see who should be most valiant and victorious over their foe.

I want to say to you, that the Methodist Church of the Dominion, of which I am proud to be a pastor, and the Presbyterian Church of this great land, of which also I am proud, are as allied forces fighting a common enemy, and I am glad to believe that there is no rivalry between these armies of Israel, only vieing with each other in seeking to do the most for humanity and the glory of God.

What we need most is a genuine revival of religion. Not more societies, there are too many already. We are frittering away our strength in multiplying societies among our people. We want a revival that will stop cold formalism—stay worldliness—destroy dishonesty—curb pride—settle church feuds—cure evil speaking, and pay church debts. I rejoice with you in the successful effort made on this occasion in wiping out your entire church debt, may others follow your noble example in this regard.

The reverend gentlemen then drew a lesson of warning by vividly relating how pilots go out hundreds of miles from the

harbor, to find and bring in ships off the ocean, and guide them into safe anchorage. While on the other hand "derelicts" to the number of 232, floated about on the ocean, endangering 20,000,000 tons of shipping. "Don't be a derelict," said the speaker, "Be a pilot, bring in some storm-tossed soul on the sea of life, into the harbor of God's rest."

Dr. Benson closed his address by relating a touching incident of a pastor, who while journeying in a railway train, asked one who sat near him (and was interested in hearing the hymn sung, "I've been redeemed,") "Have you been redeemed?" "Oh yes," was the reply, "over eighteen hundred years ago," "Why, you are not eighteen hundred years old," "Oh no, but I was redeemed over eighteen hundred years ago, but I did not *find it out* until about nineteen years ago."

Let me say to you dear friends in this great congregation—there is not one here unprovided for in the great redemption scheme. Every one here is redeemed! redeemed! Have you each "*found it out*" for yourself? May God bless and prosper you more and more.

Programme

of JUBILEE CELEBRATION

—OF—

Fiftieth Anniversary of Knox Church,

OTTAWA,

Tuesday Evening, 13th Nov., 1894.

GEORGE HAY, Esq., Chairman.

❋ ❋

ORGAN VOLUNTARY - - - Miss Chute

INVOCATION.

CHAIRMAN'S ADDRESS.

READING—*Historical Narrative of Knox Church*,
Mr. JOHN HENDERSON.

VOCAL SOLO - "*Calvary*" - Paul Rodney
Mr. JOHN E. MILLER.

ADDRESS.
Sir JAMES GRANT.

VOCAL SOLO - "*Hosanna in Excelsis*" - St. Quentin
Miss HENDERSON.

ADDRESS.
Mr. ALEX. MUTCHMOR.

VOCAL SOLO - "*Flee as a Bird*" - - Dana
Mr. G. P. PEREIRA.

ADDRESS.
Mr. C. R. CUNNINGHAM.

VOCAL SOLO - "*Come unto Me*" - Coenen
Miss ETHEL TOPLEY.

ADDRESS.
M. JOHN McMILLAN, B.A.

DOXOLOGY - - "*Praise God*," &c.

= Benediction =

Chair taken at 7.30 o'clock.

ADDRESSES

BY

George Hay, Esq., Chairman,

Sir James Grant, Mr. C. R. Cunningham,

Mr. Alex. Mutchmor, " John McMillan.

Delivered in

KNOX CHURCH, OTTAWA,

Tuesday Evening, 13th November,

1894

MR. GEORGE HAY.—

I observe that the next item on the programme is the chairman's address. I scarcely know where to begin, but I know where I would like to end, and that would be about 10 o'clock to-night. If you gave me a whole night I could find abundance of material, but I do not wish to tire you, or take up too much of your time. There are a great many things of interest before us this evening. Some were referred to last Sabbath and last evening. Many of them have been discussed already, and more might have been suggested than it was possible to discuss in the time at the disposal of the different speakers.

My memory goes back to more than fifty years ago. I would like to begin at the beginning, but to do that would be to begin at the first Chapter of Genesis—"In the beginning God,"—and then in the New Testament—"In the beginning was the Word." That Word is the foundation of all we have, that is worth living, or working, or thinking for in this world. That is a theme it would be impossible to exhaust, even if we had the time to speak of it. You had a little specimen of that sort of discussion in the sermon on Sunday night, when one of our former Sunday School "boys," Rev. Dr. MacLaren, occupied our pulpit. Rev Dr. Wardrope, Rev. Prof. MacLaren, and others that could be named, are the kind of men we had in the olden time, and if you go back to the days of the Free Church movement you will find that God in His Providence then raised up many such men, as He always does when He has any great work to accomplish on the earth. Sometimes we wonder, as we review our Church's history, that such and such has been done, and that such and such has not been done. We begin to think of these things, and sometimes get where Topsy got when she was asked how she was created:—"she 'spected she growed"— and except for the revelation we get in God's word, our own feeble understandings would avail us but little as to the influences which have produced the results we see around us.

We have to go a long way back to find the reasons why Knox Church is in existence to-day. Some people will ask us why we

left St. Andrew's Church? Why was there any disruption at all? and we should have to go a long way back to find out all about these things, but we are not here to offer any apology, or give an explanation for the existence of our church. Were we to do so we should have to go back to a period in Church history prior to the disruption, long before "The ten years' conflict"—way back of that again, before the time of the reformation. There were one, two, three reformations in Scotland, some of them pretty far apart. Back of all this in history you find the people whom God was preparing for the great work of the church, and that work has been going on right through the ages from the very beginning.

A good deal which would be interesting to you, might be said about what immediately led to the disruption, but that would take a much longer time than the six minutes allotted to us, and must therefore be passed by. I have got here some pictures which would also interest you, if you have the time to spare after the meeting is over, or, if I had a camera or magic lantern, I could show you pictures of the kind of men they had in Scotland in those disruption days; but men of the same class are still with us—substantial men—men of mark and spiritual substance fitted for the duties of their own day.

A little egotism on this subject may perhaps be pardoned, for an individual's experience may serve to show what was going on at the time. In the disruption year of 1843, I attended the American Presbyterian Church in Montreal, and there I got the eyes of my spiritual understanding opened. I was book-keeper at the time, in a business that my conscience troubled me about. I had no personal interest in the business; I did not like it. It was, in one department, a wine and spirit business. I felt I could not stay in it—so gave it up and found myself suddenly without a situation. I did not know where to go, or what I was going to do, but I now see that all this helped to shape my destiny and place me among the men who founded Knox Church, Ottawa. They were a small but determined band whom I should like to call to mind for your admiration. In Montreal I made the acquaintance of two young men, Sandy Fraser, afterwards Sheriff of Cobourg, and his brother

Donald, afterwards Minister of Coté Street, Montreal, and finally the celebrated Doctor Donald Fraser, of London, England. These two young men were very enthusiastic Free-Churchmen, and upon my coming away to Bytown in 1844, they gave me a large pile of Free Church documents which I scattered right and left. There were already two parties in the Presbyterian Church in Canada, one of which sympathized with the movement at home in Scotland, and the other thought that we, in Canada, had no business to touch it. I went to the minister of St. Andrew's Church, Bytown, and said to him, "I wish to join your church, but I am a Free-Churchman in sentiment, and if disruption takes place in Canada I shall leave St. Andrew's Church." "All right" he replied, "join the church." I was then received into St. Andrew's Church, and I have always had a warm feeling for that Church ever since; but when the disruption came, and I left that congregation, this same minister, when I met him in the street shortly afterwards, to my surprise, passed me by—he did not know me at all! That was a little specimen of the strong feelings that existed in those days, in such matters. You cannot understand it now perhaps, yet it took some courage then to assert one's opinions and stand by them; but our trials in Canada were light compared with what was endured in Scotland, by those ministers who left all they had in the world, for the sake of principle.

The sufferings and struggles of those days, were vividly recalled at the great Jubilee Meeting of the Free Church, held in May of last year, at which meeting our friend the Rev. Mr. Crombie, now with us to night, was present as one of the delegates appointed to represent the Canadian Church. At that meeting a letter of apology from the British Premier, the Honourable W. E. Gladstone, was read, expressive of his interest in, and sympathy with, the objects of the meeting. He took occasion to say that in his opinion, he conceived it to be undeniably true that the distinguished leaders of the Free-Church movement, some of whom he had the honour to count among his friends, were, in the course they followed half a century ago, the genuine representatives of the spirit and principles of the Scottish reformation. At that time, as I have mentioned, the feeling in regard

to church matters ran very high, and had not greatly subsided for many years. I can recollect when I was in Scotland in 1864—twenty years later—they looked upon me as a perfect phenomenon, because I went with my cousins to the Established Church—I being a Free-Churchman. Things never came to that point here, but the feeling in Scotland was strong and deep. There was of course a great deal of principle in it, but also not a little of poor human nature running through it all. Those days are happily now past and gone.

Why did we call this Knox Church ask some. Well, we called this Knox Church, because we had a sort of romantic feeling, that we owed a great deal to John Knox. That man was one of the greatest forces that christianity has had, not only since "the dark ages," but since Christ appeared on earth. In some respects he was not equal to Luther, or Calvin, but in other respects he excelled both. If we look at the influence, his character, lif labours exercised upon that *poor little country called Scotland*, and the influence exerted by him besides, on England, and all through the world, we find he was equal, if not superior to, both these men in the roundness of his character, not only in its religious aspect, but in statesmanship as well,—and he may well be counted one of the three mighty men of the great reformation,—and that was the reason why this was called Knox Church, and here we are. We are proud of the name, and I want to know what you would call me unless a Knox-Churchman—what would you call Dr. Wardrope but a Knox-Churchman, what is Mr. Cunningham, and others of us but Knox-Churchmen?

When we came out from St. Andrew's Church and stood face to face with our work we were a mere handful, few in number, not any rich among us, but all earnest in sympathy with and zeal for the cause. A good deal had to be done, considering our means. We were without a place for meeting. The religious and mental life of the place might perhaps be estimated somewhat, correctly when it is stated that there was neither Sunday School nor Prayer-meeting known to be in connection with any of the churches, with the exception of a small Sabbath School class in Upper Town,

taught by a member of the Methodist Church. There was neither Bible Society, nor Temperance Society; no Hospital nor Literary and Scientific Institution, and no Public Library in the then town. Not a street lamp or 100 feet of sidewalk within the limits, and the pocket lantern was the electric light in the early times of 1844.

In those early days people were not afraid to walk more than half a mile to church. They came on foot from the present Taylorville Church, Gloucester, in the east, some six miles away, from beyond the present Bethany Church on the west, from beyond the now new parish of Billings' Bridge on the south, and from the foot hills of the Laurentian Hull Mountains on the north. They came Sunday after Sunday, fair or stormy, some bringing lunch and staying for the two sermons.

We can modestly, but honestly affirm, that Knox Church people have had their share in the work of bringing about the condition of prosperity and progress that now exists in Ottawa, in this year Anno Domini 1894.

The work of the church in those early Bytown days was not confined to the town, but the country up and down the Ottawa and its tributaries, was visited by our good Minister, Dr. Wardrope, who lectured and did presbytery and pioneer work at the cost of much personal hardship and labour. Years sped on. Into the details of our history it is not for me to enter; but I may say, that to meet the pressing need for more church accommodation and the prospective growth of the city westward, it was decided to build this church in which we are now met. Our ambition, however, was a little too high for our pockets, and since then we have had cause to regret this. True we have a beautiful Church—very elegant and commodious, but it has been found a little too commodious. We are, however, going to fill it now. It has had an ornament upon it. "We have a cupola on our house," said one little boy boastfully to his comrade, "we have no cupola on our house," said his companion, "but we have a mortgage, ha! ha!" To-night I am happy to say we are going to take this "ornament" off our church. To-night I am delighted to be able to tell you, and you will be pleased to hear, that we have got $15,000 subscribed and some

$56 over; our Y. P. S. C. E. having just put the copestone on this monument of our Jubilee!

Without further remarks I will now call upon Mr. Henderson, who will read the Historical Narrative. I would like if I had time to recall reminiscences of some of our old Knox Church worthies which would interest you, and if the opportunity should offer later on I will do so.

(*For Historical Narrative above referred to, see page 5.*)

Sir James Grant, K.C.M.G., M.P., M.D.—

It is to me a source of great pleasure to be present at the Jubilee of Knox Church, and I desire to thank the Committee for the honor bestowed upon me, of inviting me to take some small part in the proceedings of this evening. Let me say you are to be congratulated on the marked success which has attended your efforts on this auspicious occasion. We are not assembled to discuss church history or government, but in order to join together, as one people, in expressing our sympathy with the great church work, now in progress, not alone in Ottawa city, but throughout the length and breadth of the Dominion of Canada. What a remarkable change has taken place within the past fifty years. The record of the growth and progress of Knox Church, as presented in the able document read by Mr. Henderson, is an evidence of untiring energy, zeal and marked ability, all of which united in bringing this Church so very successfully, to its fiftieth year; and in this noble work it is gratifying to know you have the best wishes of the entire community. We are living in times when over the whole world, there is a manifest longing for fraternal unity. Conventions are being held in every direction at which representative men meet, to compare notes and interchange ideas. The kingdom of God on earth is presented as one; and what is of essential benefit to *one church*, in course of time, becomes the property of all.

We are living in a peculiar time, a time pregnant with error as well as advanced religious thought. Agnosticism endeavors to occupy a space, and would-be scientists now and then disturb the public mind with theories as untenable as they are abstruse. Fortunately the education of the present day is such that a line of demarcation is readily drawn between what are sound and unsound principles. Throughout the various kingdoms of nature, how perfect is their structure. In plant and in animal, the finest subdivision of tissue under the microscope, could not possibly be improved upon. All is perfect, the result of *creative power*, hence the difference between God's works and the works of man. The tiny heart beats on for years, without giving evidence of being tired, but the muscles of the arm, if over-taxed by continuous action for two hours in one direction, would of necessity require to rest for a day or two to recover ordinary tonicity. Here there is a distinctive difference between creative power and the works of man. The laws of God are perfect; the operations of man are imperfect. The more we examine this subject, the clearer becomes the fact that scientific investigations, carefully made, sustain Biblical truth. In these varied lines of enquiry, our divines have much to contend against, and for that reason should be fully equipped with a well stored library, an indispensable part of church furniture, thus increasing the minister's power, and providing food for thought.

This is a time when the ministry should be thoroughly equipped, and their physical and mental organizations well looked after by those with whom they are laboring, for as a rule the usefulness of the minister will be in keeping with both the mental and physical power he carries along with him. Some have an idea that it is an easy matter to be a minister. A youth impressed with that notion once called on the late Mr Spurgeon. He had failed in several positions in life, but held the opinion that his calling was the church. After a time he was afforded the opportunity of proving himself. His text and subject suddenly flashed past like an electric light, and left him in total darkness, when he gave expression to his feelings and said: "My dear friends, if any of you

think that it is an easy thing to preach, I advise you to come up here and have all the conceit taken out of you."

The men who would succeed in any calling in life are those which the ministry needs; men of all-round capacity, well supplied with that rare commodity, common sense. To keep a congregation together for years, requires no little ability, backed by a storehouse of information, brightened and intensified by the active, living spirit of the Book of all Books, which contains the very mental life blood that stimulates the growth of intellectual and spiritual vigor. I once heard Mr. Spurgeon say to some young ministers, who had been under his instruction, and about to enter on the ministry, "Above all things be natural; be what God made you. You cannot be a Chalmers, a McLeod, or a Guthrie. Use the faculties at your disposal and make the best of them. Let your voice pass naturally over the keys of the organ that formulates the human voice. Do not play on one key, or the voice will crack, and a minister's sore throat be the result. Above all things expound the Gospel and do not pound it." From time to time, I have heard some of the great divines of the past, such as McLeod, Cummings, Spurgeon and Punshon, and certainly these men have played an important part in expounding the Gospel and spreading the light of truth far and near over the face of the world. In Canada, contemporary with these transatlantic lights, we have had such workers as Dr. Cooke, of Quebec; Drs. Mathewson and McGill, of Montreal; Dr. Urquhart, of Cornwall; Dr. Spence, of Ottawa, and Dr. Machar, of Kingston; and, thanks to a kind Providence, we still have with us Dr. Wardrope, of Guelph, active and energetic, although a worker at the very commencement of the half century just being celebrated. Fortunately in their footsteps we have young and vigorous men possessed of rare power and capacity for work, such as is evidenced in men like Gordon of Halifax, Herridge and Ballantyne of Ottawa, Macdonnell of Toronto, and others too numerous to mention. In the church as well as in the university Dr. Grant is a rare light, gifted with powers of a high order and ready and willing on all occasions to advance the best interests of Church or State.

What could be more satisfactory than the practical result of the present Jubilee, which thanks to the generosity and liberality of your many friends, has enabled you to remove a debt on Knox Church of over $15,000. This is certainly a relief to both rich and poor, who sit equally in the House of the Lord. Church expenses should be so arranged as to be light on the poor and needy, many of whom, were it not for free sittings, could not afford to attend church in these days of fashion. I join with you in returning thanks for such blessings, an evidence, should such be wanting, of happiness and prosperity in our people. In no section of Canada is there a better feeling among all religious persuasions than in Ottawa City. Only a few months ago there assembled in our City Hall a most representative gathering of citizens of all creeds and nationalities, to take part in the presentation of an address to the Rev. Dr. Dawson, who has, as a Catholic priest, resided over 50 years amongst us. Shortly afterwards Dr. Dawson was invited by the St. Andrew's Society of this city to preach the anniversary sermon, which duty he discharged with marked ability, the Rev. Mr. Herridge occupying a seat on his right, and, on the same platform, many of the leading Protestants of Ottawa. It is this unity of action which strengthens the whole fabric of the State, and gives force and character to the best efforts of our people. Knox Church has certainly made great progress in the past fifty years, and is now, far and near recognized as a power for good. The growth and prosperity of Knox Church is only one of many like developments in the growth of the church as a whole in Canada, which in itself is undoubted evidence of the religious influence at work, guiding and directing in such a way as will not fail to exercise a beneficial and lasting influence. The progress of Canada, in that same half century of church history, has been most remarkable. Fifty years ago we had but fifty miles of railway in all British North America. We had only one canal, and we had no manufactories. We required to look to other countries for almost all we consumed. Our population was little more than half a million, and the Imperial Government had chief charge of our postal affairs. The various Provinces of Canada were disunited and un-

known to each other, not only in church matters, but in trade and commerce as well. The great North-West was truly a "Lone Land." To-day we are a united and confederated people—one General Assembly of the Church and one Parliament for our Dominion. A railway from the Atlantic to the Pacific; canal facilities in keeping with the trade of the time, and equal to any in the world. Manufactories of almost every description, to meet the wants and requirements of our people, now numbering about five millions. This development in the lifetime of one of the pillars of Knox Church, Rev. Dr. Wardrope, now present on this platform, is an outcome remarkable in every way, and proof, were such required, that Canada has become a nation, fearing God and honoring our Queen. In the midst of all our prosperity what remarkable influences are at work, and well may we endorse the delightful sentiment of Bishop Cox, of London, England:

> "Oh where are Kings and Empires now,
> Of old that went and came,
> But Lord, thy church is praying yet,
> A thousand years the same!"

Mr. Mutchmor—

History it has been said, is philosophy—teaching by example; I think it was Dryden who wrote, all history is only the precepts of moral philosophy, reduced into example. Now, sir, if it be true that history repeats itself, the historical statement just read, must convince all present here to-night that Knox Church has a great future before it, if it accomplishes as much in the next fifty years in proportion to its privileges and opportunites as it has achieved in the past. I presume the membership of the two churches in 1844 would not exceed 200 or 300, and the money contributions for all purposes would not exceed $3,000. Now the membership of the Presbyterian churches in the city is about 2,500, and the money contributions raised for all purposes about $45,000,

an increase in the membership about ten or twelve times what it was fifty years ago, and about fifteen times the amount of money raised for all purposes. Now, sir, we do not claim that Knox Church did all this, but we do say without fear of contradiction, that it has done its full share, and this wonderful increase is not confined to Ottawa alone, it applies to the whole Dominion, and one of the most happy and blessed results is the fact that instead of having two churches,the Established and the Free,we are now one united church. The minister of St. Andrew's Church during our vacancy was our moderator, and we became so warmly attached to him, we refused to part with him until we made choice of one we liked better, and now we are so abundantly satisfied, that we are profoundly grateful to our ex-moderator for his very able and much valued services

The achievements of the past are not without their lessons, especially to our young people. One lesson is we should not despise the day of small things Another lesson to those who may be spared in the good Providence of God to see the next Jubilee is to prize very highly their great privileges, and make the best use of their opportunities. What a contrast between 1894 as compared with 1844, instead of a small building belonging to another denomination this fine large church practically free from debt, instead of the back-woods village overshadowed by pine forests on two sides of it, and the only means of reaching it from the outside world the "Rideau Canal," the "Old Stage Coach" or shanks naggies. Then a small population, the majority of whom were Roman Catholic. Now Ottawa is the Capital of this Great Dominion, and including Hull, and the suburbs has a population of over sixty thousand. We have six or seven lines of railway, and two more projected lines, an electric railway system second to none on the continent, telegraphs, telephones, electric light, typewriters, phonographs, our letters delivered two or three times a day at our doors, etc., etc., all these advantages and privileges come from "the Giver of every good and every perfect gift," and carry with them their responsibilities and obligations. "For unto whomsoever much is given of him shall much be required." To the servant who hid his Lord's talent without using it, the Master said, take it from him and give it to him

that hath ten talents. Only the old will contend about the superiority which years well spent bring. It has been said only the Chinese adore the aged, and I am afraid their old-fashined notions, including their false religion is proving very disastrous to them at the present time. In contrast to such notions we are proud of the results of 50 years loving faithful service of Knox Church, and rejoice that the old mother church is still ready and willing to be helpful in every good word and work, notwithstanding its many conquests in "overcoming evil with good," and its victory in rescuing souls from the "bondage of sin and satan and bringing them into the glorious liberty wherewith Christ makes his children free." It is not tottering, neither are her garments tattered or torn, with age ; she has many children in all parts of the Dominion to rise up and call her blessed. Of course we do not doubt for a moment or dispute in any way the statement made by our good friend, Rev. Mr. Herridge, that St. Andrew's is the mother church, in point of age, but I would emphasize this additional fact that Knox too is a mother church, with far more children than St. Andrew's. Consequently St. Andrew's, though never more vigorous and prosperous than now, has proof of her age in the fact that she has more grandchildren than children. If additional proof is required I can furnish it in my own experience, at least partially, as my dear old grandmother was a member of St. Andrew's Church about 1833 to 1837. In some respects Knox Church appears to be younger to-day than many years ago, from the fact that we have more young people connected with the church. I was reading a few days ago about a Presbyterian church in the beautiful town of Hempstead, on Rhode Island, two hundred and fifty years old, to which all loyal descendants were invited to celebrate the two and a half centuries of its existence. It was said of that church, youth has so concealed age that one would suppose it had not been born more than 25 years ago. Its first pastor, the Rev. Richard Denton, from 1644 to 1659, received the munificent salary of $350 a year, and was paid in such articles as were most useful and available. I am, afraid, sir, our ministers in these days could not get along very well upon such a salary as that.

In rear of that old church was the historic grave yard, where lies the dust of notable men and women who have disappeared in periods from centuries down to weeks, whose best history is, that they pleased God and loved and served Him in their day and generation—what better history could they leave behind them? In like manner those who took an active part in the organization of Knox Church 50 years ago are disappearing—they are fast going over to the silent majority, only last week a good mother in Israel fell asleep in Jesus of whom it may be said, blessed are the dead which die in the Lord from henceforth, yea, saith the spirit, that they my rest from their labors and their works do follow them. This and other noble lives, "not lost but gone before," along with the comparatively few for whom we thank God, are still spared to us, among whom very notably is our worthy and venerable chairman, are all worthy the emulation of our young people, and then Knox Church will maintain its place in the front rank of all that is Evangelical and Christian, and come forth "fair as the moon, clear as the sun, and terrible as an army with banners."

A Chinese convert once remarked in a conversation with a missionary, we want men with hot hearts to tell us of the love of Christ This is the kind of preaching we have enjoyed all these years in Knox Church, men with hot hearts like Paul. "The love of Christ constraineth us, yea woe is unto me if I preach not the Gospel." They were not ashamed of the Gospel of Christ, believing it to be the power of God unto salvation, "thus saith the Lord" was counted by them to be worth far more than whole volumes, of their own, or the words of any men. The three R's were prominent in almost every sermon—

Ruin by the fall.
Redemption by the blood of Christ.
Regeneration by the Holy Spirit.

They always found the preaching of Christ and Him crucified a theme large enough, broad enough and deep enough for their expanding ability. The Bible is to them the inspired word of God, and the only infallible rule of faith and practice in the words of Goldsmith :

"At church with meek and unaffected grace,
Their looks adorned the venerable place
Truth from their lips prevailed in double sway
And fools who came to scoff, remained to pray."

To which Walcott added two lines:—

"Such vast impression did their sermons make,
They always kept their flocks awake."

With a magnificent Church like this, practically free from debt, a faithful minister and devoted pastor, of whom we have every reason to be proud. A Young Peoples' Society of Christian Endeavour second to none in the city; a Bible Class and Sabbath School excelled by none in good, efficient, honest work; in short, a congregation well educated and trained in all the doctrines and principles of the Christian religion like the locomotive and engine with its train of cars on the track, so beautifully described by Dr. Maclaren on Sabbath last. It must have the fire to generate the steam before its passengers can reach their appointed haven. So with Knox Church, we need the fire of the Holy Spirit to kindle within our hearts a flame of love and zeal to consecrate ourselves to the service of the Master, more fully than ever.

No tongue can tell, eternity alone will reveal what a congregation like this wholly in earnest, can do to win souls for Christ and make them sons and daughters of the Lord Almighty, relying upon His promise, "Lo I am with you always," let us go forward with undaunted faith, Jehovah Nissi—The Lord our banner, if the way is sometimes dark and lonely Jehovah Shammah—"The Lord is there." If there are needs we cannot do without Jehovah Jirelh—"The Lord will provide." If we feel at times who is sufficient for these things Jehovah tsid kenu—The Lord our righteousness, and if troubles within and fears without assail us Jehovah Shalon—The Lord our peace, said Paul the Apostle, I can do all things through Christ which strengtheneth me. If there had not been a past there would be no Jubilee services, let us link past experiences with present opportunities, and make them the foundation of renewed hope and implicit faith and trust, in an all sufficient Saviour until at last we who are nowcelebrating this jubilee and the genera-

tions who become followers of us, even as we also are of Christ shall join the white robed throng who have gone up from us to be forever with the Lord in one ceaseless song of praise, "Blessing, and Honor, and Glory, and Power, be unto Him that sitteth upon the throne and unto the Lamb forever and ever." For thou hast redeemed us to God by Thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign with Him on earth for ever and ever on the earth.

Mr. Cunningham—

At this late hour I will not give the address I had prepared for the occasion. I prefer to follow the proverb, "Enough is as good as a feast," and as the evening is so far advanced it would be out of place for me to detain you. Before sitting down, I would like to give voice to a few thoughts connected with this Jubilee; and the first thing I would say is this: that whatever has been said either to-night or last night, about the auld and the new Kirk, has nothing to do with the Canada Presbyterian Church. In Canada the seven branches of the Presbyterian Church are now one organic body, and all of these branches have subscribed to the principles that were declared by the Free Church in the old land in 1843. The united Canadian Presbyterian Church represents at the present time about 800,000 of the population of this Dominion, and contains a body of clergymen close upon 1,100 in number, who are in active operation from the Atlantic to the Pacific.

Every harvest has a seed-time, and if we want to understand properly the advantages which we now enjoy, we must look back to the period from 1838 to 1848. That was a seed decade, and probably no ten years of this century brought up more important questions than it did. For example, the Father Matthew movement began in 1838; the teetotal movement also began in 1838, by which thousands and thousands have been brought into the temperance fold. Much was done to make a sober nation by

these movements. By them the scorn of total abstinence and prohibition was planted and in our day it has become a goodly tree, bearing fruit not only on the other side of the Atlantic but throughout the length and breadth of this continent. Alongside of these, two political movements took their rise. The first—The chartists movement—demanding the six points of the charter, was a movement of the working classes. It culminated when the leader of the party was put in prison in 1843.

The other great political movement was the uprising of the middle classes, who demanded the abolition of the corn laws, and free trade for the nation. This movement was led by manufacturers, poets and statesmen, and there was no city, no county, no place of any importance, which was not roused by it. It culminated in 1846 by free trade becoming the law of the British nation.

This movement did not come a day too soon, for in 1845 the potato blight swept over the country and left in its tract famine, hunger and typhus fever. In Ireland alone no less than two million people were swept away by these causes, and many were compelled to emigrate.

The end of ten years saw an uprising of the European nations. Louis Philip, King of France, had to flee from his country ; Pope Pius from Rome ; the Hungarian war broke out against Austria ; the King of Prussia made terms with his people, and throughout the length and breadth of Europe, there was nothing but upheaval, war and rumours of war.

But of all the matters that took place during that decade, none was of more importance than that which took place in Scotland, viz : the disruption of the Church of Scotland. No grander spectacle has taken place in this century than that of 474 clergymen on the 18th May, 1843, leaving their manses, their glebes, their stipends and their churches, for conscience sake ; and how grandly did the people of Scotland uphold the hands of these ministers by providing for their wants and building colleges, churches, homes and schools for those who had come out, from Maidenkirk to John o'Groates. But it might be asked what

effect has that event had on Canada? It had this effect, it opened the eyes of the statesmen of Great Britain to the fact that the people were in earnest, and that they would not be trifled with in matters of conscience and of liberty.

The rebellion of 1837 in Canada had the same effect. The policy of the Imperial Government at that period was to create a state church in Canada. Large quantities of land were set apart for this purpose; thousands of pounds were voted for the building of rectories. The state church designed for Canada was that of Prelacy, but the reflection of the rebellion of 1837, and the movement which had taken place in Scotland, roused the people of Upper Canada to demand the secularisation of the clergy reserves, which event was consummated in 1854. The result is that to day Ontario has no state church; all denominations stand equal in the eye of the law, and no trimming or time-serving politician will now dare to thrust on a free people a state church in in this Dominion.

As the night is now far spent and many of us are far from home, I will bid you good night, and on some future occasion, give you the speech which I had prepared for you.

Mr. MacMillan—

You will excuse me, I hope, if I venture even at this late hour, to occupy a few minutes of your time. If it were not that I feel like making a few remarks I would not say anything at all, but I do earnestly desire to give expression to a few thoughts before we close this Jubilee Service. I am exceedingly glad—indeed I am delighted, beyond the power of expression, that I have been spared to see this night in the history of Knox Church. There are some things that have been alluded to to-night, that I did not believe twenty years ago anyone here would live to see. Some of us twenty years ago, perhaps did think we might live to see a time when these galleries would be filled by eager listeners to the mes-

sage of salvation which has been preached from our pulpit. Some of us did think at that time, we should live to see a much larger congregation than was then worshipping within the walls of this building, but I do not think anyone of us at that time, believed that in 1894 Knox Church would have no debt; and I wish to say, that without in the least degree boasting of the achievement—this removal of a debt of $15,000 is a thing of which every member of Knox Church to-day ought to feel proud. I, for one, rejoice exceedingly, that to-night we are in that position. Throughout the land of Israel, in the year of Jubilee, the silver trumpet proclaimed liberty to those for a time enslaved, restoration to their ancestral possessions to those for a time dispossessed of them; and the cancelling of mortgages to those whose property had been encumbered. Liberty, joy and thanksgiving were the watchwords of the Jubilee. In our Jubilee, we too are free from debt, and therefore, joy and thanksgiving should fill our hearts.

The first thing for which, as a congregation, we have great reason to rejoice and be glad in connection with our Jubilee Service is that God has been with us through these 50 years. We rejoice and give thanks for God's goodness, grace, and guidance. This is the one thought that ought to pervade every heart in this congregation. If we miss that note we miss everything; because whatever has been done, little or much, and it has been very little, has been done through the grace and goodness of our Heavenly Father—to whom we owe all, and to whom to-night with glad hearts we ought to be able to sing praises.

Again, we rejoice and give thanks to-night for the testimony given by the founders of this congregation 50 years ago, to the principle of a Free Church in a free State—the doctorine that Christ and Christ alone is Head, Lawgiver and King in His Church, and that neither Pope, Prelate, Prince nor Parliament, may legislate for the Church which he bought with His blood. We do not meet to celebrate the disruption of the Church of Scotland—we do not meet to speak of the differences, or troubles which existed in the past, and for which we at any rate are not responsible. We do not wish to say one word about the differences which separated good

men and good women 50 years ago, but merely to mention the fact, that it is owing to that notable historical event, that we as a congregation exist. We do not seek to magnify these differences—we ought rather to minimise them. But, Mr. Chairman, we are not ashamed of, and we do not need to give any explanation or apology, for our existence. The principles which underlay the great movement which took place in Scotland, the result of which was felt through the whole world, were such as in our time at least need no defenders. I repeat, Mr. Chairman, we are not here to celebrate disruption, disunion, or separation, but to speak one to another about the way God has led us through these 50 years.

Again we rejoice in and give thanks for the fact, that through these 50 years we have had faithful, earnest, godly men as our pastors. The greatest gift which God can give to His Church is His Holy Spirit—the second best gift of God to His Church is that of faithful, earnest, scholarly, spiritual minded pastors, and such have been given to us. We have had Dr. Wardrope, Dr. Maclaren, and Mr. Farries, and now Mr. Ballantyne. Whatever questions may have been asked with regard to these men, this question was never asked—has their life been in harmony with their preaching? No one asked, or ever thought of asking the question, are they preachers in name only? Whatever their defects or short-comings may have been, everyone knows that they spoke the truth of God, and that they lived a life in accord with their preaching; and while our pulpit has never given any uncertain sound on the great and fundamental principles of our common Christianity, nevertheless, the highest and best preaching we have had in Knox Church, has been the lives of our pastors. One of them is absent from us to-night, and has been absent from these services. In his southern home, his heart I know has been going out to us, and we now send a message of loyal love to him, as one of our former pastors. The oldest members of this congregation owe much to our first two pastors, but most of the present members owe most to the Rev. Mr. Farries—owe that which can never be expressed in words.

Again we thank God for our trials and struggles. It seems

strange that in the midst of this rejoicing, we should say we have any reason to be thankful for our trials and struggles, yet if the scientific theory be correct that men's environments count for very much in their history, our environment must have influenced largely our congregation. We have had our dark days—we have had our troubles and our triumphs. These struggles have tested our faith, and have helped to make us what we are. This discipline of trial and struggle has cemented friendships which death cannot sever, and has developed a spirit of resolute self-reliance, of liberality, and of loyal attachment to our congregation.

There are many reminiscences I could give did time permit. Let me refer to one memorable scene which comes before me at this moment. We met one evening, down in the lecture room of this church, in the midst of those dark days, when we were doubtful about what the future of the congregation financially would be. I remember that about twenty or twenty-five of us met in the lecture room, and discussed our financial situation, and talked one to another about what everyone would give. Now, I tell you there was no mincing matters at this meeting. It was life or death with us. We spoke one to another about what each ought to give, the good thing that came out of it all is, that we were really enabled to do far more than we expected.

Another thing, Mr. Chairman, at which to-night we rejoice and for which we give thanks, and that to God, and that is the measure of success which has attended us as a people. Our record is one of which no people ought be ashamed. Others may seek to belittle it; we are proud of it, and I feel proud to-night, to know I had a little part in the work that has been done by Knox Church, and I rejoice in the degree of success which has attended us. While the financial progress of our church may be considered as one of the aspects of the successful work of our congregation, there are other matters for congratulation. Every congregation has its own characteristics, and its own peculiarities, just as each individual has. Now, one of the things of which I have always been proud in regard to Knox Church is this, the large number of men that have been sent out, who where members of our congrega

tion, and are now ministers in the Presbyterian Church, is a remarkable thing in the history of this church. It will be 38 years on the first Sabbath of January next, since I spent my first Sabbath in Knox Church. During all that time I have been associated with the Sabbath School; and so far as I know there has not been a single year out of 38, which this congregation was not represented in the halls of our theological colleges, by one or more of our young men studying for the ministry. At the present time three of our young men are studying for the ministry —Mr. Taylor, who is here to-night; Mr. Bremner, and Mr. Cameron, and I know at least one other young man who will be ready before very long to follow their good example, and keep up the good record of our congregation. This is one of the things for which we ought to praise God to night.

Once again we give thanks for our present favorable position. With a good pastor, a valuable church edifice, free from debt—with hearts made glad by God's goodness to us in the past, and with a faith resting on God's unchanging love and invincible grace, we take courage and unitedly face the future. Better and more aggressive work should be undertaken and successfully prosecuted in the future.

I wish to say one word to our young men. I am sorry there are not more here to night. I would like to give some testimony with regard to what Knox Church has done for me. This is a time when the young men of this congregation will have to decide what its future is to be. It has been said we have come to a crisis—but here is one of the crises I see in this congregation at this present time. We have Mr. Chairman, yourself, I think, as the only representative now present in this congregation, who had a part in the organization of our church. One or two are still alive—Mr. Durie we remember, and we hope we may be able to see him with us next Sabbath; one not very long ago left us, and we would have been delighted to have had him with us to-night. I allude to the late Mr. Blackburn—one to whom this congregation owes much, not because he gave us money; he did do that—but because of his good qualities, and for the great example which he set us. Mr.

Blackburn was one of the men that grew upon us all the time, and the more we knew of him the more we respected him. Now the time has come when all the men who bore the struggles of this congregation in its early days may soon leave us. Few at any rate are with us to-day, and the question of the future is, what the young men of this congregation are going to make Knox Church. The time is coming when they must step to the front and face the possibilities of the future. This is the age of young men. This is a period when young men must bear the brunt of the conflict. "The glory of a young man is his strength." The strength of a church is the strength of its young men. It is they who are going to make it what it is going to be in the future. Some of you may be saying, oh, I am too young. Remember that the greatest, the most stupendous work ever done on this earth, was finished by Christ when he was a young man of 33. It is not necessary that a man should be fifty before becoming an elder in the Presbyterian Church. In fact the earlier he is made an elder the better for himself and the church, and in this connection perhaps, you will permit me to recall a personal incident. I remember on the Sabbath I was inducted as an elder in this church, meeting our good friend the late Mr. McKellar, and as we passed up Daly street, he put his hand on my shoulder and said: "The only one thing I am afraid of is that you are too young." Now my testimony to-night is, that if work of any value at all has been done by me for this congregation, it is because the congregation elected me to the eldership when I was young. The best services which anyone has to give to the church, ought to be given not when he is past fifty, but before he is thirty. What Knox Church has done for me I gladly recognize to-night—it has made me, if there is anything good in me, what I am, and if any good has been done on account of the fact that in a humble way, and yet willingly, I stepped into whatever work was laid to my hands.

Young men take hold earnestly and faithfully of the work before you. The church is yours. You will have other struggles that those who have lived and worked in the last fifty years have not had. You will have your own difficulties that will test and

try you—difficulties as great, perhaps, as those through which others have passed,—but "be steadfast and immovable, always abounding in the work of the Lord for as much as ye know that your labour is not in vain in the Lord."

MEMORIAL COMMUNION SERVICE.

On Sabbath, the 18th of November, the Jubilee services were brought to a close by the celebration of the sacrament of the Lord's Supper, to which an invitation had previously been extended to all who at any time had been members of Knox Church. In the observance of this memorial of our Lord's sufferings, almost the entire membership of the congregation participated, as well as a considerable number of those who in the past had been identified with them in church life. Pointing, as the sacrament ever does, to the central theme of the Gospel, it was the most fitting bond of union between the company then assembled and the worshippers who had hitherto come together at the Master's invitation. Of that long procession moving for fifty years to the Cross, only a few were left of those who companied with them from the beginning, but the occasion brought the grateful recollection of the good and holy lives of many who had finished their course on earth in patience, keeping the faith; and all were reminded that in the kingdom of God there is no farewell. We do not say "Good-bye," but "All Hail!" for when the shadows flee away and the day dawns we shall again behold those, who were to us here as the light of our eyes.

The opening devotional exercises were conducted by the pastor, who preached a sermon from Luke 24 : 26, "Ought not Christ to have suffered these things?" Then the Rev. Dr. Wardrope, who throughout the early history of the congregation had led the exercises of many communion seasons, offered the prayer of thanksgiving, and with the words of institution, distributed the elements. After all had partaken, he addressed the communicants, upon which a hymn was sung and the benediction pronounced. It was felt to be a very holy and blessed privilege, especially as the worshippers recalled the fact, that there the Saviour had often verified His promise not to leave them comfortless, and there, too, many a soul now in heaven once held communion with the Master.

APPENDIX.

Office Bearers in Knox Church from 1844 to 1894.

PASTORS.

Rev. Thomas Wardrope, from 1844 to 1869.
Rev. William McLaren, " 1870 to 1873.
Rev. F. W. Farries, " 1875 to 1893.
Rev. James Ballantyne, present Minister, inducted 11th June, 1894.

ELDERS.

Donald Kennedy	These were the first elders of Knox Church, appointed to office in 1845. Mr. Kennedy retired and joined Bank Street Church on its formation, and Mr. Anderson also retired to join Daly Street, now St. Paul's. All are now dead with the exception of Mr. Durie, who still holds office.
George Sieveright	
Alexander Kennedy ..	
Andrew Wilson.....	
Alexander Anderson ..	
John Durie.....	
George Hay	Ordained 15th December, 1850. Mr. Taylor also joined Bank Street on its formation. Mr. Hay still remains in office.
William Taylor	
Donald Robertson	Ordained 16th March, 1856. Now dead.

William Hutchison	Inducted 17th December, 1864. Joined Bank Street, and now dead.
Alexander Mutchmor..	Ordained 2nd June, 1866. Retired on leaving city in 1879.
John McMillan.....	Ordained 25th November, 1866.
S. S. M. Hunter.....	Ordained 25th November, 1866. Retired on leaving city.
Peter Fairbairn	Ordained 25th November, 1866. Now dead.
John Thorburn.....	Ordained 1st March, 1873. Left on formation of Daly Street.
Donald Masson.....	Ordained 1st March, 1873.
Hiram Robinson	Ordained 30th March, 1873.
John Shearer.....	Ordained 25th April, 1880.
James Campbell.....	Inducted 25th April, 1880. Now dead.
Murdock McKinnon ...	Ordained 31st May, 1884.
William Porter.....	Inducted 31st May, 1884.
Samuel Savage.....	Inducted 31st May, 1884.
J. Winer Wardrope.....	Ordained 16th June, 1889. Mr. Wardrope retired on leaving city, 1894.
John McJanet	
John Kennedy	
Arthur Chisholm	

SESSION CLERK.

John Durie.....	Appointed in 1845, and is still in office.

ASSOCIATE CLERK.

John McMillan

SABBATH SCHOOL SUPERINTENDENTS,

John Durie.....	Appointed 9th January, 1845, remained in office until 1866.
Alexander Mutchmor..	From 2nd June, 1866, to September, 1879.
John McMillan.....	From September, 1879. Still in office.

ASSISTANT SABBATH SCHOOL SUPERINTENDENTS.

William Taylor.....	Appointed 10th January, 1851. In office until 1855.
George Hay	1856 to 1864.
John McMillan.....	1864 to 1879.
Alexander Mutchmor..	1879. Now in office.

CHAIRMEN OF TEMPORAL COMMITTEE.

John Forgie	1845
J. McTaggart	1846-47
Alexander Gray.....	1848-49
John Durie	1850-52
George Dyett.....	1853-54
John Durie.....	1855 to 1858
Donald Kennedy	1859
William Taylor.....	1860
Henry McCormick	1861
C. R. Cunningham.....	1862 to 1866
Henry McCormick	1867 to 1870
Robert Blackburn	1871 to 1877
John Henderson	1878-79
William Porter.....	1880
John McMillan	1881-82
C. R. Cunningham.....	1883-84
Hiram Robinson	1885 to 1887
Donald Masson	1888
Robert Blackburn	1889 to 1891
Alexander Mutchmor	1892 to present time.

SECRETARIES OF TEMPORAL COMMITTEE.

George Hay	1845
Alexander Gray.....	1846-47
George Hay	1848 to 1852
William Stewart.....	1853 to 1866
John Henderson	1867 to 1877

James Campbell ..... 1878 to 1883
John McMillan ..... 1884 to 1888
John McJanet ..... for nine months of 1888
R. H. Campbell 1889
D. L. McLean ..... 1890 to 1893
W. J. Fairbairn 1894

TREASURERS.

J. McTaggart 1846-47
1848 and 1849 ..... Not recorded
John Durie ..... 1850 to 1853
George Dyett 1853
Thomas McKay ..... 1854 to 1863
Alexander Mutchmor ..... 1864 to 1872
James Hope 1873
Hiram Robinson 1874
James Hope ..... 1875 to 1877
C. R. Cunningham ..... 1878 to 1882
Hiram Robinson 1883
John Robertson ..... 1884-85, and part of 1886
John Henderson ..... balance of 1886
J. W. Wardrope 1887-88
George Hay, jr 1889
Robert Masson 1891
J. W. Wardrope 1891
William Ashe 1892-93
B. M. Northrop ..... present treasurer

ASSISTANT TREASURERS.

John McMillan ..... 1866 to 1876, and 1878-79
Lee 1877
John McKellar ..... 1880 to 1888

APPENDIX No. 2.

List of Subscriptions to Pay off Mortgage Debt on Knox Church, Ottawa, 12th November, 1894.

Association Ladies, Knox Church	$500 00
Alexander, Mrs. H	25 00
Ami, Dr. and Mrs	200 00
Ashe, William	25 00
Adams, Samuel	30 00
Anderson, Robert	25 00
Anderson, Mrs. Robert	25 00
Blackburn Estate	3000 00
Ballantyne, Rev. James, B. A	120 00
Buchanan, James	20 00
Beckett, Mrs. A	100 00
Blythe, Alexander	50 00
Billings, H. B	50 00
Belanger, Mrs	20 00
Blythe, Miss	20 00
Buchanan, John J	15 00
Buchanan, Miss	5 00
Brennan, John	5 00
Cunningham, C. R	300 00
Cunningham, Miss Jessie	50 00
Cunningham, Miss Ethel	25 00
Chisholm, A	160 00

Claire, R. K	$100 00
Campbell, H. S	40 00
Campbell, Robt. H	25 00
Christie, A	25 00
Calvert, John and Robert	20 00
Corning, Mrs	15 00
Campbell, Mrs. James	10 00
Campbell, Miss	6 00
Christian Endeavour, Y. P. S	410 00
Dobier, Mrs. J	20 00
Dobier, John	15 00
Dodd, Mrs	10 00
Dewar, Miss Jessie	10 00
Davidson, W. J	25 00
Davidson, Master M	1 00
Eagleson, Jr	25 00
Evans, Samuel	25 00
Fisher, A	50 00
Foote, Le Roy	50 00
Fairbairn, W. J	25 00
Fummerton, Wm	15 00
Ferguson, Wm. J	20 00
Garvock, A	50 00
Garvock, A., Jr	25 00
Gray, Wm	20 00
Hay, George	1300 00
Hay, George, per M. B	500 00
Hay, Mrs. George	100 00

Henderson, John	$250 00
Henderson, Stuart	100 00
Horne, Miss	32 00
Harrington, Mrs.	25 00
Heron, John	25 00
Hilliar, Mrs	20 00
Heron, Thomas	15 00
Haig, M	20 00
Jamieson, Robert	25 00
Kennedy, Mrs. Donald	100 00
Kennedy, John	20 00
Kennedy, Isabella	10 00
Leslie, Mrs. John	150 00
Lawson, Samuel	40 00
Laing, J. A	30 00
Laing, Mrs. J. A	30 00
Laing, Miss Jessie	20 00
Laing, Robert	20 00
Low, James	20 00
Mutchmor, Alexander	200 00
Mutchmor, A. Percy	50 00
Mutchmor, Ella W	50 00
Mutchmor, Harriett A	30 00
Mutchmor, Muriel B	20 00
Masson, Donald	200 00
Masson, Robert	50 00
Mortimer, Mrs. A	10 00
Marlin, Miss	25 00
Millar, A	25 00

McKellar, John	$1000 00
McKellar, Miss Margaret	100 00
McKellar, Miss Kate	100 00
McMorran, Ralph M	300 00
McMorran, S	1 00
McMillan, John, B. A	200 00
McMillan, Mrs. John	10 00
McMillan, Miss Isabelle T	10 00
McMillan, H. S	10 00
McLellan, Mrs. A	125 00
McJanet, John	200 00
McJanet, Thomas	64 00
McFarlane, T. D	50 00
McAllan, R. H	100 00
McLaurin, John	50 00
McDougall, A. H	25 00
McIntosh, D	20 00
McIntosh, John	4 00
McLeod, J. H	20 00
McCracken, Wm	15 00
McFayden, Miss	5 00
McKay, Hiram	25 00
McCracken, Joseph and Robert	20 00
McLean, D. L	50 00
Northrop, B. M	80 00
Ogilvie, Charles	50 00
Ogilvie, Miss	15 00
Orr, Oliver	5 00
Potter William	500 00

Porter, Mrs. William	$50 00
Peden, Robert	50 00
Potts, Joseph	25 00
Pirie, T. A	25 00
Potter, Miss	20 00
Perry, James	16 00
Pearen, T	10 00
Robinson, Hiram	1750 00
Robertson, George	50 00
Roxborough, Thomas	50 00
Robertson, Mrs. John, (paid)	25 00
Robertson, Charles, (paid)	15 00
Robb, George	10 00
Rainney, Miss	1 00
Shearer, John	200 00
Shearer, John, Junior	50 00
Sieveright, Mrs	100 00
Stalker, Hugh	50 00
Savage, Samuel	50 00
Savage, William	25 00
Sutherland, Miss	16 00
Swinburn, A	10 00
Turner, H. H	40 00
Thorne, Mrs. J	30 00
Tomlinson, Miss	5 00
Taylor, Mrs. James, (paid)	3 00
Taylor, William	2 00
Waters, W. W	5 00

APPENDIX No. 3.

List of Members of Knox Church, Ottawa, who have entered the Ministry, or are now studying for the same.

Revd. John Anderson.
" Mr. Chestnut.
" W. McLaren, D. D.,
Prof. Knox College.
" David Wardrope.
" George Wardrope.
" John B. Gourlay.
" John Ross.
" Guy Grant.
" Alexander Grant.
" Thomas McKee.
" Alexander McLaren.
" Donald Fletcher.
" W. M. McKibbin.
" Robert Whillans.
" J. Anderson.
" R. R. McKibben.

Revd. Archibald Lee.
" David McLaren.
" William Shearer.
" W. H. Geddes.
" George Whillans.
" G. A. Shearer.
" Walter Dyde,
Prof. Queen's College.
Mr. Alex. Anderson,
(died before completing his course.)
Mr. Hugh Ross,
Student at Queen's.
Mr. James Taylor,
Student at McGill.
Mr. William Bremner,
Student at McGill.
Mr. — Cameron,
Student at McGill.

APPENDIX No. 4.

CAP. CXXXVII.

An Act to incorporate "The Temporal Committee of Knox Church, in the City of Ottawa."

[*Assented to 29th March*, 1873.]

WHEREAS the Kirk Session and Temporal Committee of Knox Church, in the City of Ottawa, in communion with the Canada Presbyterian Church, have by their petition represented that it is in the opinion of the congregation of the said church, expressed at a general meeting of the congregation thereof, that the Temporal Committee of the said church should be incorporated, and that the lands and other property of the said congregation held in the names of trustees should be vested in the said Temporal Committee and their successors, to be elected at the annual meetings of the said congregation; and have prayed that the said Temporal Committee should be incorporated with the powers hereinafter contained; and it is expedient to grant the prayer of the said petition:

Therefore Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

1. Robert Blackburn, Hiram Robinson, James W. Russell, James M. T. Hannum, Samuel Savage, John Drysdale, Henry McCormick, Alexander Kennedy the younger, Archibald McKellar, Donald Masson, Alexander Anderson the younger, John Heron, John Shearer, Hugh Masson, William Porter, James Hope, C. R.

Cunningham, John Henderson, R. H. Graham, J. W. H. Dobier, John Little, William Angus, Charles Sharpe, John Thorburn, W. MacFarlane, the Rev. W. MacLaren, John Durie, Alexander Kennedy, Alexander Anderson, Alexander Mutchmor, George Hay, John McMillan, Peter Fairburn, and their successors in office to be elected in a manner hereinafter provided, and are hereby constituted and declared to be a body politic and corporate by the name and style of "The Temporal Committee of Knox Church in the City of Ottawa, in communion with the Canada Presbyterian Church"; and shall have all the rights and powers vested in corporations generally by the Interpretation Act.

2. All the lands, tenements, hereditaments, and premises belonging to the congregation of the said church at Ottawa, and now vested in trustees for their benefit, shall be and the same are hereby vested in the said corporation upon and for the trusts, purposes and uses declared and expressed in respect of the same, in and by the several grants and conveyances thereof respectively, and subject to all mortgages and charges created thereon by the trustees; and all the personal property of the said congregation shall, and the same is hereby vested in the said corporation in trust for the said congregation.

3. On the second Thursday in January next, the whole of the said Temporal Committee shall go out of office, and the Temporal Committee of the said church shall thenceforth consist of eighteen members of the said congregation in full communion, six of whom shall also be members of the Kirk Session, and shall be elected as hereinafter mentioned; and such eighteen members and their successors to be elected as hereinafter provided, shall in virtue of such election be members of the corporation, and shall have the same powers as the members hereinbefore named and incoporated, and shall go out of office at the expiration of the year for which they shall be elected as aforesaid, but they thall be eligible for re-election, as hereinafter contained.

4. An annual general meeting of the congregation of the said

church shall be held on the second Thursday of the month of January in each year, in the building used by the said congregation as a place of worship, at which meeting there shall be elected by a majority of the votes of the members of the congregation then present, male and female, in full communion, eighteen members of the congregation in full communion, six of whom shall also be members of the Kirk Session, as successors to the members of the Temporal Committee whose term of office expires at the time of such annual meeting; and in case of a vacancy occasioned by the disqualification, death, resignation, or refusal to act of any one or more members of the Temporal Committee, or by the failure to elect a Temporal Committee at any annual meeting, such vacancy may be filled by the said congregation at a special meeting of the congregation called for the purpose, due notice of such special meeting to be given from the pulpit of the church or place of worship on the two successive Sundays immediately previous to the day appointed for such special meeting: Provided always, that in case of the refusal or neglect of the said congregation to elect a Temporal Committee as aforesaid, it shall be lawful for the Temporal Committee elected for the immediately preceding year to continue in office and act until their successors shall be appointed at some special general meeting of the congregation or at the annual general meeting.

5. At all meetings of the said corporation duly convened, any five members thereof shall form a quorum for the transaction of business, under the powers conferred on them by this Act, and it shall be the duty of the secretary of the said corporation to call a meeting whenever required so to do by any three members of the Temporal Committee, or by the chairman of the said committee.

6. On the second Thursday of the month of January next, and on the second Thursday in the month of January in each year thereafter, all the members of the Temporal Committee shall go out of office and shall cease to be members of the Temporal Committee for any purpose connected with the property held or to be held in trust as aforesaid, but shall not by reason of having been

previously members of the Temporal Committee, be disqualified from being re-elected in the manner hereinbefore mentioned, nor shall any member thereof who may be hereafter elected, from the fact of his having been such member, be disqualified for re-election after his term of office shall have expired; but nevertheless the members of the Temporal Committee shall always continue in office until their successors have been elected as hereinbefore provided.

7. Meetings of the said corporation shall be held to be duly convened by notice of such meeting to be given from the pulpit on the Sunday preceding the day of such meeting, or by a notice from the secretary addressed to each member of the corporation, and mailed twenty-four hours at least before the time appointed for the meeting.

8. Should the said congregation desire to take a conveyance of land for the site of a church, chapel, meeting-house, burial ground, or residence for the minister, or the support of public worship and propagation of Christian knowledge, such conveyance shall be taken in the name of the said corporation.

9. Should the said congregation desire to enter into any contract or agreement with any party or parties for the building, repairing, extending or improving of any church, meeting-house, chapel, or the residence of a minister, on lands held by the said corporation, for the benefit of the said congregation, such contract or agreement shall be entered into by the said corporation.

10. When a debt has been or may be hereafter contracted for the building, repairing, extending or improving any church, meeting-house, or chapel, or the residence of a minister respectively, on lands held by the said corporation for the benefit of the said congregation, or for the purchase of the land on which the same has been or is intended to be erected, the said corporation may from time to time secure the debt or any part thereof by a mortgage upon the said land, church, meeting-house or chapel, or the residence of the minister, or may borrow money to pay the debt

or part thereof, and secure the repayment of the loan and interest by a like mortgage upon such terms as my be agreed upon : Provided that no such mortgage shall be created by the said corporation upon the land upon which any church, meeting house, chapel, or residence of a minister respectively is or may be erected, except in a case of a debt incurred or to be incurred for the erection of such church, meeting-house, chapel, or residence of the minister respectively.

11. The said corporation shall likewise have power to borrow money from any person or persons, bodies politic or corporate, building society or societies, banks or other institutions, authorized to lend money upon the security of any lands held by the corporation for the purpose of building, repairing, extending, or improving any church, meeting-house, or chapel, or the residence of a minister respectively, on land held by the said corporation, or for the purchase of the lands on which the same has been or is intended to be erected, and to mortgage the said lands for that purpose, and to insert in such mortgage all usual and customary clauses, conditions, stipulations, and agreements, and especially a power of sale in default of payment of the principal money and interest, or either, or a part or parts of either, as to the said corporation shall seem meet : Provided that before such corporation shall borrow money under this section, the congregation at some general meeting shall have passed a resolution directing or approving of the borrowing of such money and giving such security.

12. When lands held by the said corporation for the use of the said congregation become unnecessary to be retained for such use, and it is deemed advantageous to sell the land, and the congregation of the said church have, at a special general meeting called for that purpose, expressed by the votes of a majority of the duly qualified members of the said congregation present at such meeting, their assent to a resolution to sell such land, the said corporation shall sell such land for the best price which can be obtained therefor, and shall convey to such purchaser or purchasers,

his, her or their heirs and assigns, such lands, and such conveyance shall be valid and effectual to all intents and purposes.

13. It shall be the duty of the said corporation to raise funds by voluntary contribution or otherwise, as shall from time to time be decided upon by the said congregation for the support and maintenance of public worship, and the propagation of Christian knowledge according to the doctrine, discipline, and modes of worship of the Canada Presbyterian Church; and also for the building, repairing, extending or improving any church, meeting-house, or residence of a minister respectively on the lands held by the said corporation for the benefit of the congregation: and it shall also be the duty of the said corporation to manage the financial and temporal concerns of the said church, subject however to the directions of the congregation expressed at any general meeting of the congregation, and to pay the ministers and all official salaries, and all other just claims against the congregation; and such corporation shall also obey the lawful orders and directions of, respectively, the Kirk Session of the said congregation, the presbytery of the bounds and the synod and General Assembly of the Canada Presbyterian Church.

14. Within ten days after such annual meeting the members of the said corporation then in office shall elect one of their members as chairman, another as secretary, and another as treasurer of the said corporation, who shall hold office till the close of the annual meeting next after their election; and vacancies in any of such offices may be filled at any meeting of the members of the corporation regularly convened; and the chairman so elected shall when present preside at all meetings of the corporation, and in the absence of the chairman such one of the members of the corporation present as a majority of the said meeting shall name shall preside; and the chairman shall always have a vote at such meeting; and it shall be the duty of the secretary to keep in books for that purpose minutes or records of the proceedings had at the meetings of the corporation, which minutes shall be signed by the secretary and chairman or other person presiding at such meeting,

and shall be kept and held by the said corporation in trust for ever for the said congregation: and it shall be the duty of the said treasurer to collect and receive all moneys due and collectable by the said corporation, and to keep and dispense the same under the direction of the said corporation, and to keep a true and faithful account of all such receipts and disbursements.

15. It shall be the duty of the members of the said corporation at each annual meeting of the congregation to submit a true and perfect account in writing, fairly entered in books to be kept for that purpose, of all sums of money by them received, and of all sums rated and assessed or otherwise due and not received, and of all moneys paid by them as such corporation during their term of office; and they shall also on going out of office pay over and deliver over to their successors in office all sums of money, books, accounts, goods, property and other things which shall be in their hands as such corporation; and in case such corporation shall make default in rendering such accounts or delivering over such money, goods, books, and other things as aforesaid, it shall be in the power of their successors to proceed against them at law for such default.

16. And whereas, the said congregation are building a church in Upper Town, west of the Rideau Canal, in addition to the one held by them in Lower Town, and it is expedient to make provision for the transfer of one of the said churches with the lands on which the same is built, to trustees for the use of a second congregation, to be organized by the presbytery of the bounds:

Therefore it shall and may be lawful for the said corporation to convey to trustees to be appointed for that purpose, as provided for by chapter sixty-nine of the Consolidated Statutes for Upper Canada, and any act amending the same, one of the said churches, and the lands on which the same is erected, in trust for the congregation when such may be organized by the presbytery of the bounds, the said property when so conveyed to be used for like purposes as those for which it is now used.

17. And whereas, when the new church now in course of erection is completed, it may become a question as to which church the corporation hereby created shall apply :

Be it therefore enacted by the authority aforesaid, that the question shall be determined thus : a general meeting of the congregation of Knox Church shall be called for the purpose of deciding in which of the said churches the congregation will worship, and upon a majority of the duly qualified members of the said congregation deciding that question, the said corporation hereby created, with all the corporate power hereby conferred, shall belong exclusively to such church in which the majority of the said general meeting so decide to worship.

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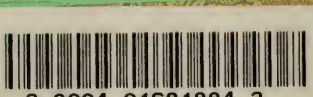

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